SPECTATOR.

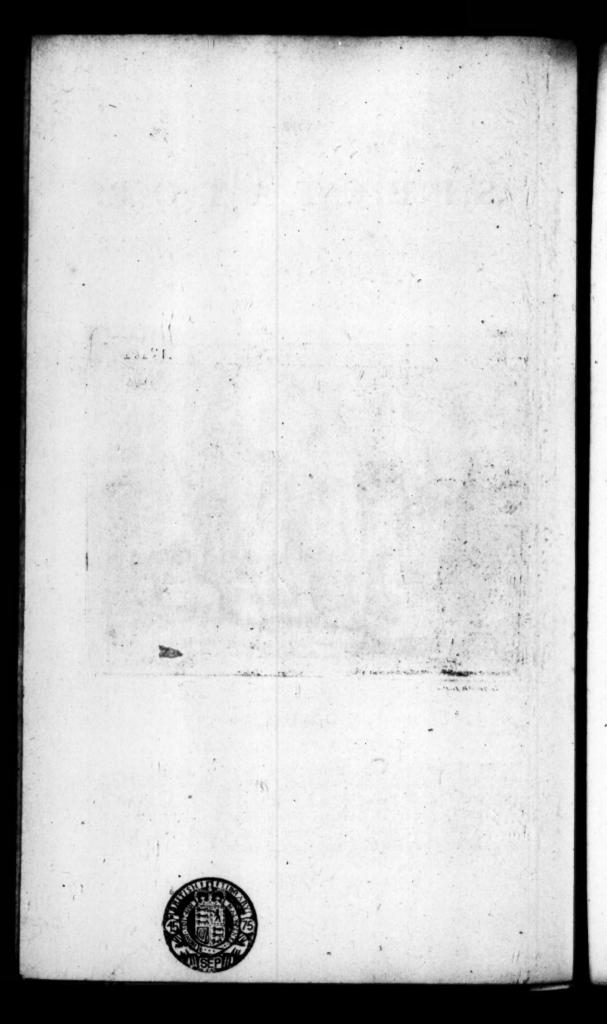
VOLUME THE SIXTH.



LONDON:

PRINTED BY T. BENSLEY;

For Meffrs: Longman, Dodfley, Law, Robson, Johnson, Nichols, Dilly, Robinson, Sewell, Baldwin, Faulder, Rivington, Otridge and Son, T. Payne, B. and J. White, Macqueen, Hookham and Carpenter, W. Lowndes, Wynn, Kay, Newbery, J. Edwards, Vernor and Hood, Anderson, Pote, Cadell and Davies, Murray and Highley, and Lee and Hurst.



joined with that of his fellow-fubiedly, accombliffied with a great facility and elegance in all the modern as well as encient languages, was a

happy and proper member of a ministry,

THE EARL OF SUNDERLAND

and potentates powerful or inconfiderable in Europe, as they are friends or enemies to Great

during that admini

My Lord to controcani [1712-13]

VERY many favours and civilities (received from you in a private capacity) which I have no other way to acknowledge, will, I hope, excuse this prefumption; but the justice I, as a Spectator, owe your character, places me above the want of an excuse. Candour and openness of heart, which shine in all your words and actions, exact the highest esteem from all who have the honour to know you; and a winning condefcension to all subordinate to you, made business a pleasure to those who executed it under you. at the same time that it heightened her majesty's favour to all those who had the happiness of having it conveyed through your hands. A fecretary of state, in the interest of mankind,

a Charles Spencer earl of Sunderland, who succeeded to that title, Sept. 21, 1702, on the death of his father Robert. He was made secretary of state, Dec. 5, 1706; and dismissed June 14, 1710. | Sept. 1, 1715, he had a pension of 12001. per annum fettled on him. April 16, 1717, was again appointed fecretary of state; March 16, 1717-18, lord president of the council; Feb. 6, 1718-19, groom of the stole; and died April 19, 1722. He married lady Anne Churchill, second daughter of John duke of Marlborough; to whole titles her eldest furviving son, Charles, succeeded in 1733.

joined with that of his fellow-fubjects, accomplished with a great facility and elegance in all the modern as well as ancient languages, was a happy and proper member of a ministry, by whose services your sovereign is in so high and flourishing a condition, as makes all other princes and potentates powerful or inconsiderable in Europe, as they are friends or enemies to Great Britain. The importance of those great events which happened during that administration in which your lordship bore so important a charge, will be acknowledged as long as time shall endure. I shall not therefore attempt to rehearse those illustrious passages; but give this application a more private and particular turn, in defiring your lordship would continue your favour and patronage to me, as you are a gentleman of the most polite literature, and perfectly accomplished in the knowledge of books b and men, which makes it necessary to befeech your indulgence to the following leaves, and the author of them; who is, with the greatest truth and respect,

My Lord,

Liber 5,1706; and definited

ballaam to flor Your lordhip's all to vistored

or believed when the boliged, obedient,

and humble fervant, tade

of having it conveyes

the Spectator.

Vot. VI.

pointed fecretary of frare; March 16, 171 pris lord prefident

of the council; Feb. 6. 1718-10, groun of the field; and b His lordship was the founder of the splendid and truly valuable library at Althorp. A lo a sub rule to attigued bates the cheft forvivous ton, Charles, succeeded in 1883.

feems, could hold out no longer, telling me for

SPECTATOR.

On the other hand. I have great region to be-

Nº 395. Tuesday, June 3, 1712.

Qued nunc ratio est, impetus ante fuit.
'Tis reason now, 'twas appetite before.

OVID.

Beware of the ides of March, faid the Roman augur to Julius Cæfar: Beware of the month of May, fays the British Spectator to his fair country-women. The caution of the first was unhappily neglected, and Cæfar's confidence cost him his life. I am apt to flatter myself that my pretty readers had much more regard to the advice I gave them, since I have yet received very sew accounts of any notorious trips made in the last month.

But though I hope for the best, I shall not pronounce too positively on this point, till I have seen forty weeks well over, at which period of time, as my good friend fir Roger has often told me, he has more business as a justice of peace, among the dissolute young people in the country, than at any other season of the year.

Neither must I forget a letter which I received near a fortnight since from a lady, who, it

as much fatisfaction on hard sales that threatened them, as their great grandmothers did formerly

feems, could hold out no longer, telling me she looked upon the month as then out, for that she

had all along reckoned by the new stile.

On the other hand, I have great reason to believe, from several angry letters which have been sent to me by disappointed lovers, that my advice has been of very signal service to the fair fex, who, according to the old proverb, were forewarned, forearmed.

One of these gentlemen tells me, that he would have given me an hundred pounds, rather than I should have published that paper; for that his mistress, who had promised to explain herself to him about the beginning of May, upon reading that discourse told him, that she would give him her answer in June.

Thyrsis acquaints me, that when he defired Sylvia to take a walk in the fields, she told him,

the Spectator had forbidden her.

Another of my correspondents, who writes himself Mat Meager, complains that whereas he constantly used to breakfast with his mistress upon chocolate, going to wait upon her the first of May he found his usual treat very much changed for the worse, and has been forced to feed ever since upon green tea.

As I begun this critical season with a caveat to the ladies, I shall conclude it with a congratulation, and do most heartily wish them joy of

their happy deliverance.

They may now reflect with pleasure on the dangers they have escaped, and look back with as much satisfaction on the perils that threatened them, as their great grandmothers did formerly

on the burning plough-shares, after having passed through the ordeal trial. The instigations of the spring are now abated. The nightingale gives over her a love-labour'd song, as Milton phrases it; the blossoms are fallen, and the beds of slowers swept away by the scythe of the mower.

I shall now allow my fair readers to return to their romances and chocolate, provided they make use of them with moderation, till about the middle of the month, when the fun shall have made some progress in the Crab. Nothing is more dangerous than too much confidence and fecurity. The Trojans, who stood upon their guard all the while the Grecians lay before their city, when they fancied the fiege was raifed, and the danger past, were the very next night burnt in their beds. I must also observe, that as in fome climates there is perpetual spring, so in fome female constitutions there is a perpetual May. These are a kind of valetudinarians in chastity, whom I would continue in a constant diet. I cannot think thefe wholly out of danger, till they have looked upon the other fex at least five years through a pair of spectacles. Will Honeycombe has often affured me, that it is much easier to steal one of this species, when she had paffed her grand climacteric, than to carry off an icy girl on this fide five and twenty; and that a rake of his acquaintance, who had in vain endeavoured to gain the affections of a young lady of fifteen, had at last made his fortune by running away with her grandmother.

evergreens of the fex, I shall again apply myself to those who would willingly listen to the dictates of reason and virtue, and can now hear me in cold blood. If there are any who have forfeited their innocence, they must now consider themselves under that melancholy view in which Chamont regards his sister, in those beautiful lines:

Till at the last a cruel spoiler came,

Cropt this fair role, and risled all its sweetness,

Then cast it like a loathsome weed away.

On the contrary, she who has observed the timely cautions I gave her, and lived up to the rules of modesty, will now flourish like 'a rose in June,' with all her virgin blushes and sweetness about her. I must, however, desire these last to consider, how shameful it would be for a general, who has made a successful campaign, to be surprised in his winter quarters. It would be no less dishonourable for a lady to lose, in any other month of the year, what she has been at the pains to preserve in May.

There is no charm in the female sex, that can supply the place of virtue. Without innocence, beauty is unlovely, and quality contemptible; good-breeding degenerates into wantonness, and wit into impudence. It is observed, that all the virtues are represented by both painters and statuaries under semale shapes; but if any of them has a more particular title to that sex, it is modesty. I shall leave it to the divines to guard

them against the opposite vice, as they may be overpowered by temptations. It is sufficient for me to have warned them against it, as they may be led astray by instinct.

I desire this paper may be read with more than ordinary attention, at all tea-tables within the cities of London and Westminster.

Nº 396. Wednesday, June 4, 1712.

Barbara, Celarent, Darii, Ferio, Baraliptone.

HAVING a great deal of business upon my hands at present, I shall beg the reader's leave to present him with a letter that I received about half a year ago from a gentleman at Cambridge, who styles himself Peter de Quir. I have kept it by me some months; and, though I did not know at first what to make of it, upon my reading it over very frequently I have at last discovered several conceits in it. I would not therefore have my reader discouraged if he does not take them at the first perusal.

TO THE SPECTATOR of STUDENT

From St. John's college, Cambridge, Feb. 3, 1712.

confequences, in case of a repulse. \ Durar Chis

Versity has been an immemorial privilege of the

By Mr. Eustace Budgell. See Spect. N° 555.
 A barbarous verse, invented by the logicians.

Johnians; and we can't help resenting the late invasion of our ancient right as to that particular, by a little pretender to clenching in a neighbouring college, who in application to you by way of letter, a while ago, styled himself Philobrunes. Dear sir, as you are by character a profest well-wisher to speculation, you will excuse a remark which this gentleman's passion for the brunette has suggested to a brother theorist: it is an offer towards a mechanical account of his lapse to punning, for he belongs to a set of mortals who value themselves upon an uncommon mastery in the more humane and polite parts of letters.

A conquest by one of this species of females gives a very odd turn to the intellectuals of the captivated person, and very different from that way of thinking which a triumph from the eyes of another, more emphatically of the fair fex; does generally occasion. It fills the imagination with an affemblage of fuch ideas and pictures as are hardly any thing but shade, such as night, the devil, &c. These portraitures very near overpower the light of the understanding, almost benight the faculties, and give that melancholy tincture to the most fanguine complexion, which this gentleman calls an inclination to be in a brown-fludy, and is usually attended with worse confequences, in case of a repulse. During this twilight of intellects, the patient is extremely apt, as love is the most witty passion in nature,

s See Spect. Nº 286, let. 2. phor auchdud A.

The fludents of St. John's college,

to offer at some pert sallies now and then, by way of flourish, upon the amiable enchantress, and unfortunately stumbles upon that mongred miscreated (to speak in Miltonic) kind of wit, vulgarly termed the pun. It would not be much amifs to confult Dr. T W (who is certainly a very able projector, and whose system of divinity and spiritual mechanics obtains very much among the better part of our undergraduates) whether a general inter-marriage, enjoined by parliament, between this fifterhood of the olive-beauties, and the fraternity of the people called quakers, would not be a very ferviceable expedient, and abate that overflow of light which shines within them so powerfully, that it dazzles their eyes, and dances them into a thoufand vagaries of error and enthusiasm. These reflections may impart fome light towards a difcovery of the origin of punning among us, and the foundation of its prevailing fo long in this famous body. It is notorious, from the instance under confideration, that it must be owing chiefly to the use of brown jugs, muddy belch, and the fumes of a certain memorable place of rendezyous with us at meals, known by the name of Staincoat Hole: for the atmosphere of the kitchen, like the tail of a comet, predominates least about the fire, but resides behind and fills the fragrant receptacle above mentioned. Be-

here styles doctor. See Biog. Brit. vol. vi. part 2d, art, Wool-ston.—This note, however, is given with great doubt, as Woolston had at this period published nothing that was obnoxious.

Nº 396.

fides, it is farther observable, that the delicate spirits among us, who declare against these noufeous proceedings, fip tea, and put up for critic and amour, profess likewise an equal abhorrence for punning, the ancient innocent diverfion of this fociety. After all, fire though it may appear fomething abfurd, that I feem to approach you with the air of an advocate for punning, (you who have justified your censures of the practice in a fet differtation upon that fubject) yet I am confident you will think it abundantly atoned for by observing, that this humbler exercise may be as instrumental in dia verting us from any innovating schemes and hypotheses in wit, as dwelling upon honest orthodox logic would be in fecuring us from herefy in religion. Had Mr. W-n's refearches been confined within the bounds of Ramus or Crackenthorp, that learned newsmonger might have acquiefced in what the holy oracles pronounced upon the deluge, like other Christians; and had the furprifing Mr. L-y been con-

to the use of brown jugs, studdy beich, and the fumes of a certainto's rander size of render-

Mr. Whiston. See Biog. Brit. vol. vi. part 2, art.

Whiston [William].

ADV. This day is published The Steeleids, or The Trial of Wits, a poem in three cantos. By John Lacy.

No person occurs in the Biographia Dramatica, or in the list of Cambridge graduates, to whom those letters seem to apply, except John Lacy, who altered one of Shakespear's plays, was the author of some dramas, and a player, who pleased Cha. II. in three characters so much, that he had his picture painted in them. See Biogr. Dram. art. Lacy [John]. But he had been dead more than 30 years before the date of this paper, in Sept. 1681.

Shakespeare's points and quibbles (for which he must be allowed to have a superlative genius), and now and then penning a catch of a ditty, instead of inditing odes and sonnets, the gentlemen of the bon gout in the pit would never have been put to all that grimace in damning the srippery of state, the poverty and languor of thought, the unnatural wit, and inartificial structure of his dramas.

one misfortune was follnisoding Inother, the an-

Your very humble fervant,

Peter De Quie m.

Nº 397. Thursday, June 5, 1712.

an indolene happingerige difertam riggert anslohni na

As the Stoic philosophers discard all passions in general, they will not allow a wife man so much as to pity the afflictions of another. If

Que propius stet, te capiat magis,

Then will I fay, fwell'd with poetic rage, that I, John Lacy, have reform'd the age.

Aug. 3, 1714.

Spect. N° 396, has no fignature in the original publication in folio, nor in the first editions of 1712 in 8vo. and in 12mo. it was the communication of orator Henley, who was the author of this filly letter, and another figned Tom Tweer; and who was a person of a character as odious as that of a buffoon so contemptible could be. thou feeft thy friend in trouble,' fays Epictetus,' thou mayeft put on a look of forrow, and condole with him, but take care that thy forrow be not real.' The more rigid of this fect would not comply fo far as to shew even such an outward appearance of grief; but when one told them of any calamity that had befallen even the nearest of their acquaintance, would immediately reply, 'What is that to me?' If you aggravated the circumstance of the affliction, and shewed how one misfortune was followed by another, the answer was still, 'All this may be true, and what is it to me?'

For my own part, I am of opinion, compassion does not only refine and civilize human nature, but has something in it more pleasing and agreeable than what can be met with in such an indolent happiness, such an indifference to mankind as that in which the Stoics placed their wisdom. As love is the most delightful passion, pity is nothing else but love softened by a degree of forrow. In short, it is a kind of pleasing anguish, as well as generous sympathy, that knits mankind together, and blends them in the same common lot.

Those who have laid down rules for rhetoric or poetry, advise the writer to work himself up, if possible, to the pitch of sorrow which he endeavours to produce in others. There are none therefore who stir up pity so much as those who indite their own sufferings. Grief has a natural eloquence belonging to it, and breaks out in more moving sentiments than can be supplied by the finest imagination. Nature on this oc-

casion dictates a thousand passionate things which cannot be supplied by art.

It is for this reason that the short speeches or sentences which we often meet with in histories, make a deeper impression on the mind of the reader, than the most laboured strokes in a well written tragedy. Truth and matter of fact sets the person actually before us in the one, whom siction places at a greater distance from us in the other. I do not remember to have seen any ancient or modern story more affecting than a letter of Ann of Bologne, wise to king Henry the Eighth, and mother to queen Elizabeth, which is still extant in the Cotton library, as written by her own hand.

Shakespear himself could not have made her talk in a strain so suitable to her condition and character. One sees in it the expostulation of a slighted lover, the resentment of an injured woman, and the forrows of an imprisoned queen. I need not acquaint my readers that this princess was then under prosecution for disloyalty to the king's bed, and that she was afterwards publicly beheaded upon the same account, though this prosecution was believed by many to proceed, as she herself intimates, rather from the king's love to Jane Seymour, than from any actual crime in Ann of Bologne.

Queen Ann Boleyn's last letter to King Henry.

favour from me; neither let that fragal he mo-

Otho C. 10. imprisonment, are things fo ftrange

unto me, as what to write, or what to excuse, I am altogether ignorant. Whereas you send unto me, (willing me to confess a truth, and to obtain your favour) by such an one, whom you know to be mine ancient professed enemy, I no sooner received this message by him, than I rightly conceived your meaning; and if, as you say, confessing a truth indeed may procure my safety, I shall with all willingness and duty per-

form your command. The total of I

But let not your grace ever imagine, that your poor wife will ever be brought to acknowledge a fault, where not fo much as a thought thereof preceded. And to fpeak a truth, never prince had wife more loyal in all duty, and in all true affection, than you have ever found in Ann Boleyn: with which name and place I could willingly have contented myfelf, if God and your grace's pleafure had been fo pleafed. Neither did I at any time fo far forget myfelf in my exaltation or received queenship, but that I always looked for fuch an alteration as I now find; for the ground of my preferment being on no furer foundation than your grace's fancy, the least alteration I knew was fit and sufficient to draw that fancy to some other object. You have chosen me from a low estate to be your queen and companion, far beyond my defert or defire. If then you found me worthy of fuch honour, good your grace, let not any light fancy, or bad counsel of mine enemies, withdraw your princely favour from me; neither let that stain, that unworthy stain, of a disloyal heart towards your good grace, ever cast so foul a blot on your most

dutiful wife, and the infant princess your daughter. Try me, good king, but let me have a lawful trial, and let not my fworn enemies at as my accusers and judges; year let me receive an open trial, for my truth shall fear no open fhame; then shall you see either mine innocence cleared, your fuspicion and conscience satisfied, the ignominy and flander of the world ftopped, or my guilt openly declared. So that whatfoever God or you may determine of me, your grace may be freed from an open censure; and mine offence being fo lawfully proved, your grace is at liberty, both before God and man, not only to execute worthy punishment on me as an unlawful wife, but to follow your affection, already fettled on that party, for whose fake I am now as I am, whose name I could fome good while fince have pointed unto, your grace not being ignorant of my fuspicion therein.

But if you have already determined of me, and that not only my death, but an infamous flander must bring you the enjoying of your defired happiness; then I desire of God, that he will pardon your great sin therein, and likewise mine enemies, the instruments thereof, and that he will not call you to a strict account for your unprincely and cruel usage of me, at his general judgment seat, where both you and myself must shortly appear, and in whose judgment I doubt not (whatsoever the world may think of me) mine innocence shall be openly known, and suf-

ficiently cleared.

'My last and only request shall be, that my-felf may only bear the burden of your grace's

displeasure, and that it may not touch the innocent fouls of those poor gentlemen, who (as I understand) are likewise in straight imprisonment for my fake. If ever I have found favour in your fight, if ever the name of Ann Boleyn hath been pleasing in your ears, then let me obtain this request, and I will so leave to trouble your grace any further, with mine earnest prayers to the Trinity, to have your grace in his good keeping, and to direct you in all your actions. From my doleful prison in the Tower, this fixth mine offence being to lawfully prove; veM to

men bas boi Your most loyal reddl in a same

out no insmalling and ever faithful wife, o

La tien wollet of and Ann Boleyn.

Nº 398. Friday, June 6, 1712.

done it gove to Insanire pares certa ratione modoque.

Hor. 2. Sat. iii. 127.

So moy be a You'd be a fool stand that robinsh With art and wildom, and be mad by rule and beat

CREECH,

CYNTHIO and Flavia are persons of distinction in this town, who have been lovers thefe ten months last past, and writ to each other for gallantry fake, under those feigned names; Mr. Such-a-one and Mrs. Such-a-one not being capable of raising the foul out of the ordinary tracts and passages of life, up to that elevation

By Addison, dated, it feems, London. See note to No7, ad finem, on Addison's figuatures. I want 1132

which makes the life of the enamoured fo much fuperior to that of the rest of the world. But. ever fince the beauteous Cecilia has made fuch a figure as the now does in the circle of charming women, Cynthio has been fecretly one of her adorers. Lætitia has been the finest woman in town these three months, and so long Cynthio has acted the part of a lover very awkwardly in the presence of Flavia. Flavia has been too blind towards him, and has too fincere an heart of her own, to observe a thousand things which would have discovered this change of mind to any one lefs engaged than the was. Cynthio was musing yesterday in the piazza in Covent-garden, and was faying to himself that he was a very ill man to go on in vifiting and professing love to Flavia, when his heart was enthralled to another. It is an infirmity that I am not constant to Flavia; but it would be still a greater crime, fince I cannot continue to love her, to profess that I do. To marry a woman with the coldness that usually indeed comes on after marriage, is ruining one's felf with one's eyes open; besides it is really doing her an injury. This last consideration for footh, of injuring her in perfifting, made him refolve to break off upon the first favourable opportunity of making her angry. When he was in this thought, he saw Robin the porter, who waits at Will's coffee-house, passing by. Robin, you must know, is the best man in the town for carrying a billet; the fellow has a thin body, fwift step, demure looks, fufficient sense, and knows the town. This man carried Cynthio's VOL. VI.

first letter to Flavia, and, by frequent errands ever fince, is well known to her. The fellow covers his knowledge of the nature of his meffages with the most exquisite low humour imaginable. The first he obliged Flavia to take, was by complaining to her that he had a wife and three children, and if the did not take that letter, which he was fure there was no harm in, but rather love, his family must go supperless to bed, for the gentleman would pay him according as he did his business. Robin therefore Cynthio now thought fit to make use of, and gave him orders to wait before Flavia's door, and if the called him to her, and asked whether it was Cynthio who paffed by, he should at first be loth to own it was, but upon importunity confess it. There needed not much search into that part of the town to find a well-dreffed huffey fit for the purpose Cynthio designed her. As foon as he believed Robin was posted, he drove by Flavia's lodgings in a hackney-coach and a woman in it. Robin was at the door talking with Flavia's maid, and Cynthio pulled up the glass as surprised, and hid his affociate. The report of this circumstance soon flew up ftairs, and Robin could not deny but the genleman favoured his mafter; yet if if it was he, he was fure the lady was but his cousin whom he had feen ask for him; adding, that he believed she was a poor relation; because they made her wait one morning till he was awake. Flavia immediately writ the following epiftle, which Robin brought to Will's.

Refembled. Avot out swon!

Sir, the part of the part of the form were sed. IT is in vain to deny it, basest, falsest of mankind; my maid, as well as the bearer, faw you. ym doidw to The injured Fravia.

reheafton you chaft have

After Cynthio had read the letter, he afted Robin how the looked, and what the faid at the delivery of it. Robin faid the spoke short to him, and called him back again, and had nothing to fay to him, and bid him and all the men in the world go out of her fight; but the maid followed, and bid him bring an answer.

scuttewengs, to whom I have the he-Cynthio returned as follows:

a woman. But you MADAM, June 4, Three afternoon, 1712.

THAT your maid and the bearer has feen me very often is very certain; but I defire to know, being engaged at piquet, what your letter means by "tis in vain to deny it." shall stay here all the evening.

Your amazed CYNTHIO.

a pretty fort of

As foon as Robin arrived with this, Flavia answered ; that are at 1; berawlas

DEAR CYNTHIO, antichamber fince I writ to you, and have recovered myself from an impertinent fit which you ought to forgive me, and defire you would come to me immediately to laugh off a jealousy

that you and a creature of the town went by in an hackney-coach an hour ago.

I am your must humble fervant, as ,bisci voi Total and the libyer

I will not open the letter which my Cynthio writ upon the misapprehension you must have been under, when you writ, for want of hearing the whole circumftance. ool and word nil

Robin came back in an instant, and Cynthio answered:

Half an hour fix minutes after three, June 4, Will's coffee-house. 'MADAM.

'IT is certain I went by your lodgings with a gentlewoman to whom I have the honour to be known; she is indeed my relation, and a pretty fort of a woman. But your starting manner of writing, and owning you have not done me the honour for much as to open my letter, has in it fomething very unaccountable, and alarms one that has had thoughts of paffing his days with you. But I am born to admire you with all your little imperfections. HOW TO BOSSERS TOO I

CYNTHIO.

Robin run back, and brought for answer:

' Exact Sir, that are at Will's coffee-house fix minutes after three, June 411 one that has had thoughts, and all my little imperfections. Sir, come to me immediately, or I shall determine what may perhaps not be very pleafing to you. To the and wigher the to to you you will be a no deal of visite bommi and of smooth

Robin gave an account that fhe looked exceffive angry when she gave him the letter; and that he told her, for the asked, that Cynthio only looked at the clock, taking fnuff, and writ two or three words on the top of the letter when he gave him his.

Now the plot thickened fo well, as that Cynthio faw he had not much more to accomplish,

being irreconcileably banished: he writ,

MADAM,

'I HAVE that prejudice in favour of all you do, that it is not possible for you to determine upon what will not be very pleafing Your obedient fervant,

Se ar let exelle the trained and action Centhio.

This was delivered, and the answer returned, in a little more than two feconds.

SIR,

Is it come to this? You never loved me, and the creature you were with is the properest person for your associate. I despise you, and hope I shall soon hate you as a villain to

The credulous FLAVIA.

Robin ran back with woo bus vising to

'MADAM, northogon avoirable enimest a tob gain your point, and fuspicion when you fear to lose it, make it a very hard part to behave as becomes Your humble flave, CYNTHIO. Robin whipt away, and returned with,

Mr. WELLFORD,

FLAVIA and Cynthio are no more. I relieve you from the hard part of which you complain, and banish you from my sight for CYCP. tody to flow of headened to the thet work to the comment of the comment of

Robin had a crown for his afternoon's work; and this is published to admonish Cecilia to avenge the injury done to Flavia.

Nº 399. Saturday, June 7, 1712.

Ut neme in fefe tentat descendere! PERS. Sat. iv. 23. None, none descends into himself, to find DRYDEN. The secret imperfections of his mind.

HYPOCRISY at the fashionable end of the town, is very different from hypocrify in the city. The modish hypocrite endeavours to appear more vicious than he really is, the other kind of hypocrite more virtuous. The former is afraid of every thing that has the shew of religion in it, and would be thought engaged in many criminal gallantries and amours, which he is not guilty of. The latter assumes a face of fanctity, and covers a multitude of vices under a feeming religious deportment.

Steele's editorial fignature, which feems to denote that this paper, N° 308, was transcribed. See final note to N° 324, on the letter T, probably used likewise as his signature sometimes, by Mr. Thomas Tickell. See N° 410, note, TYTY

But there is another kind of hypocrify, which differs from both these, and which I intend to make the subject of this paper: I mean that hypocrify, by which a man does not only deceive the world, but very often imposes on himself; that hypocrify which conceals his own heart from him, and makes him believe he is more virtuous than he really is, and either not attend to his vices, or mistake even his vices for virtues. It is this satal hypocrify, and self-deceit, which is taken notice of in those words, 'Who can understand his errors? cleanse thou me from secret saults.'

If the open professors of impiety deserve the utmost application and endeavours of moral writers to recover them from vice and folly, how much more may those lay a claim to their care and compassion, who are walking in the paths of death, while they fancy themselves engaged in a course of virtue! I shall endeavour therefore to lay down fome rules for the discovery of those vices that lurk in the secret corners of the foul, and to flew my reader those methods by which he may arrive at a true and impartial knowledge of himself. The usual means prescribed for this purpose, are to examine ourfelves by the rules which are laid down for our direction in facred writ, and to compare our lives with the life of that person who acted up to the perfection of human nature, and is the standing example, as well as the great guide and instructor, of those who receive his doctrines. Though these two heads cannot be too much infifted upon, I shall but just mention

them, fince they have been handled by many great and eminent writers. mon and boulw

I would therefore propose the following methods to the confideration of fuch as would find out their fecret faults, and make a true estimate of themselves. To do law very ord and the trained

In the first place, let them consider well what are the characters which they bear among their enemies. Our friends very often flatter us, as much as our own hearts. They either do not fee our faults, or conceal them from us, or foften them by their representations, after fuch a manner, that we think them too trivial to be taken notice of. An adversary, on the contrary, makes a stricter search into us, discovers every flaw and imperfection in our tempers; and though his malice may fet them in too ftrong a light; it has generally fome ground for what it advances. A friend exaggerates a man's virtues, an enemy inflames his crimes. A wife man should give a just attention to both of them, so far as they may tend to the improvement of one, and the dimunition of the other. Plutarch has written an essay on the benefits which a man may receive from his enemies, and, among the good fruits of enmity, mentions this in particular, that by the reproaches which it cafts upon us we fee the worst side of ourselves, and open our eyes to several blemishes and defects in our lives and conversations, which we should not have observed without the help of fuch ill-natured monitors.

In order likewise to come at a true knowledge of ourselves, we should consider on the other hand how far we may deferve the praises and approbations which the world befrow upon us; whether the actions they celebrate proceed from laudable and worthy motives; and how far we are really possessed of the virtues which gain us applause among those with whom we converse. Such a reflection is abfolutely necessary, if we confider how apt we are either to value or condemn ourselves by the opinions of others, and to facrifice the report of our own hearts to the judgment of the world before bired doinw or

In the next place, that we may not deceive ourselves in a point of so much importance, we should not lay too great a stress on any supposed virtues we possess that are of a doubtful nature: and fuch we may efteem all those in which multitudes of men diffent from us, who are as good and wife as ourselves. We should always act with great cautiousness and circumspection in points where it is not impossible that we may be deceived. Intemperate zeal, bigotry, and perfecution for any party or opinion, how praifeworthy foever they may appear to weak men of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature: and yet how many persons eminent for piety fuffer fuch monstrous and absurd principles of action to take root in their minds under the colour of virtues! For my own part, I must own, I never yet knew any party so just and reasonable, that a man could sollow it in its height and violence, and at the same time be innocent.

We should likewise be very apprehensive of those actions which proceed from natural conflitutions, favourite passions, particular education, or whatever promotes our worldly interest
or advantage. In these and the like cases, a
man's judgment is easily perverted, and a wrong
bias hung upon his mind. These are the inlets
of prejudice, the unguarded avenues of the mind,
by which a thousand errors and secret saults find
admission, without being observed or taken notice of. A wise man will suspect those actions
to which he is directed by something besides
reason, and always apprehend some concealed
evil in every resolution that is of a disputable
nature, when it is conformable to his particular
temper, his age, or way of life, or when it sayours his pleasure, or his profit.

There is nothing of greater importance to us than thus diligently to fift our thoughts, and examine all these dark recesses of the mind, if we would establish our souls in such a solid and substantial virtue, as will turn to account in that great day when it must stand the test of infinite

wifdom and juffice.

I shall conclude this essay with observing that the two kinds of hypocrify I have here spoken of, namely, that of deceiving the world, and that of imposing on ourselves, are touched with wonderful beauty in the hundred thirty-ninth psalm. The folly of the first kind of hypocrify is there set forth by reslections on God's omniscience and omnipresence, which are celebrated in as noble strains of poetry as any other I ever met with either facred or profane. The other kind of hypocrify, whereby a man deceives himself, is intimated in the two last verses, where the

pfalmist addresses himself to the great Searcher of hearts in that emphatical petition, Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting.

Nº 400 Monday, June 9, 1712. doing

Latet anguis in berba. VIRG. Eccl. iii. 93.
There's a snake in the grass. [English Proverb.]

It should, methinks, preserve modely and its interests in the world, that the transgression of it always creates offence; and the very purposes of wantonness are deseated by a carriage which has in it so much boldness, as to intimate that sear and reluctance are quite extinguished in an object which would be otherwise desirable. It was said of a wit of the last age,

Which can with a reliftless charm impart
The loosest wishes to the chastest heart;
Raise such a conslict, kindle such a fire,
Between declining virtue and desire,
That the poor vanquish'd maid dissolves away.
In dreams all night, in sighs and tears all day.

By Addison, dated, it seems, London. See final note to No7, on Addison's figuratures, C, L, I, O; and No221, note of snem.

'Sedley (fir Cha.) a writer of verses in the reign of Charles II. with whom he was a great favourite. The no-bleman's verses quoted here, allude, it has been faid, not to fir Charles Sedley's writings, but to his personal address; for

This prevailing gentle art was made up of complaifance, courtship, and artful conformity to the modesty of a woman's manners. Rusticity, broad expression, and forward obtrusion, offend those of education, and make the transgressors odious to all who have merit enough to attract regard. It is in this taste that the scenery is so beautifully ordered in the description which Antony makes in the dialogue between him and Dolabella, of Cleopatra in her barge.

'Her galley down the filver Cidnos row'd:
The tackling filk, the streamers wav'd with gold;
The gentle winds were lodg'd in purple fails;
Her nymphs, like Nereids, round her couch were plac'd,

we are told that, by studying human nature, he had acquired to an eminent degree the art of making himself agreeable, particularly to the ladies. Langhorne's Effusions, &c. Nevertheless, there was, it seems, a softness and art in his verses too, which another nobleman, the duke of Buckingham, calls 'Sedley's witchcraft.' See an account and a critique on sir Charles's writings and verses in the Biogr. Brit. art. Sedley.

Here the imagination is warmed with all the objects prefented, and yet there is nothing that is luscious, or what raises any idea more loose than that of a beautiful woman set off to advantage. The like, or a more delicate and careful spirit of modesty, appears in the following passage in one of Mr. Philips's pastorals.

Breathe foft ye winds, ye waters gently flow,
Shield her ye trees, ye flow'rs around her grow;
Ye fwains, I beg you, pass in silence by,
My love in yonder vale afleep does lie.

Defire is corrected when there is a tenderness or admiration expressed which partakes the pasfion. Licentious language has formething brutal in it, which diffraces humanity, and leaves us in the condition of the favages in the field. But it may be asked, to what good use can tend a discourse of this kind at all ! It is to alarm chaste ears against such as have, what is above called. the 'prevailing gentle art.' Masters of that talent are capable of clothing their thoughts in fo foft a dress, and something so distant from the fecret purpose of their heart, that the imagination of the unguarded is touched with a fondness, which grows too infentibly to be relifted. Much care and concern for the lady's welfare, to feem afraid left the should be annoyed by the very air which furrounds her, and this uttered rather with kind looks, and expressed by an interjection, an ah, or an oh, at some little hazard in moving or making a step, than in any direct profession of love, are the methods of skilful admirers.

They are honest arts when their purpose is such, but infamous when misapplied. It is certain that many a young woman in this town has had her heart irrecoverably won, by men who have not made one advance which ties their admirers. though the females languish with the utmost anxiety. I have often, by way of admonition to my female readers, given them warning against agreeable company of the other fex, except they are well acquainted with their characters. Women may disguise it if they think fit, and the more to do it, they may be angry at me for faying it; but I fay it is natural to them, that they have no manner of approbation of men, without fome degree of love. For this reason he is dangerous to be entertained as a friend or visitant, who is capable of gaining any eminent efteem or observation, though it be never so remote from pretentions as a lover. If a man's heart has not the abhorrence of any treacherous defign, he may easily improve approbation into kindness, and kindness into passion. There may possibly be no manner of love between them in the eyes of all their acquaintance; no, it is all friendship; and yet they may be as fond as shepherd and shepherdess in a pastoral, but still the nymph and the swain may be to each other, no other, I warrant you, than Pylades and Orestes.

When Lucy decks with flowers her swelling breast, And on her elbow leans, diffembling rest; Unable to refrain my madding mind,

Nor sheep nor pasture worth my care I find.

Once Delia stept, on easy moss reclin'd, appoints
Her levely limbs half bare, and rode the winds to I smooth'd her coats, and stole a filent kishing a stoleral Condemn me, shepherds, if I did amis, a stoleral

Such good offices as these, and such friendly thoughts and concerns for one another, are what make up the amity, as they call it, between man and woman.

It is the permission of such intercourse, that makes a young woman come to the arms of her husband, after the disappointment of four or five passions which she has successively had for different men, before the is prudentially given to him for whom the has neither love nor friendthip. For what should a poor creature do that has loft all her friends? There's Marinet the agreeable has, to my knowledge, had a friendship for lord Welford, which had like to break her heart; then she had so great a friendship for colonel Hardy, that the could not endure any woman elfe should do any thing but rail at him. Many and fatal have been disasters between friends who have fallen out, and these resentments are more keen than ever those of other men can possibly be: but in this it happens unfortunately, that as there ought to be nothing concealed from one friend to another, the friends of different fexes very often find fatal effects from their unanimity .

For my part, who study to pass life in as much

Steele, the author of this paper, on reprinting the Spectin 8vo. an. 1712, altered here, with commendable propriety, a passage in the original publication in folio.

innocence and tranquillity as I can, I shun the company of agreeable women as much as possible; and must confess that I have, though a tolerable good philosopher, but a low opinion of Platonic love: for which reason I thought it necessary to give my fair readers a caution against it, having, to my great concern, observed the waist of a Platonist lately swell to a roundness which is inconsistent with that philosophy.

Nº 401. Tuefday, June 10, 1712.

makes a young woman come to the arms of

In amore hac omnia infunt vitia. Înjuria, Suspiciones, inimicitia, inducia,

Bellum, pan rursum. TER. Eun. Act i. Sc. I.

It is the capricious state of love, to be attended with injuries, fuspicions, enmities, truces, quarrelling, and reconcilement.

I SHALL publish, for the entertainment of this day, an odd fort of a packet, which I have just received from one of my female correspondents.

who have fallen out, and there referred 'Mr. Spectator, and then then then ever the spectator.

You are not displeased your papers should sometimes convey the complaints of distressed lovers

Spect. N° 400, is lettered with a T, the fignature of Steele, in the original publication in folio, and in both the editions of 1712, in 8vo. and in 12mo. The fignature T ought not therefore to have been omitted in any posterior copy. Mr. T. Tickell likewise used the same fignature. See final notes to N° 324, and N° 410, supposed to have been written by Mr. Tickell.

to each other, I am in hopes you will favour one who gives you an undoubted instance of her reformation, and at the fame time a convincing proof of the happy influence your labours have had over the most incorngible part of the most incorrigible fex. You must know, fir, I am one of that species of women, whom you have often characterized under the name of " jilts," and that I fend you these lines as well to do public penance for having fo long continued in a known error, as to beg pardon of the party offended. I the rather chuse this way, because it in some measure answers the terms on which he intimated the breach between us might possibly be made up, as you will fee by the letter he fent me the next day after I had discarded him; which I thought fit to fend you a copy of, that you might the better know the whole case.

'I must further acquaint you, that before I jilted him, there had been the greatest intimacy between us for a year and a half together, during all which time I cherished his hopes, and indulged his flame. I leave you to guess, after this, what must be his furprise, when, upon his pressing for my full consent one day, I told him I wondered what could make him fancy he had ever any place in my affections. His own fex allow him fense, and all ours good-breeding. His person is such as might, without vanity, make him believe himself not incapable of being beloved. Our fortunes indeed, weighed in the nice scale of interest, are not exactly equal, which by the way was the true cause of my jilting him; and I had the affurance to acquaint him with the following maxim, that I thould always believe that man's passion to be the most violent, who could offer me the largest settlement. I have fince changed my opinion, and have endeavoured to let him know fo much by feveral letters, but the barbarous man has refused them all; fo that I have no way left of writing to him but by your affiftance. If you can bring him about once more, I promife to fend you all gloves and favours, and shall defire the favour of fir Roger and yourfelf to stand as godfathers to the tracher chufe this way, becautyod firitym

measure answerighten Ins on which he inti-

Your most obedient humble servant, TAROMA IS you will fee by the letter

PHILANDER TO AMORET doidw

e next day after I had discarded him;

MADAM, May to spoon radiud thure

'I AM fo furprifed at the question you were pleased to ask me yesterday, that I am still at a loss what to fay to it. At least my answer would be too long to trouble you with, as it would come from a person, who, it seems, is so very indifferent to you. Instead of it, I shall only recommend to your confideration the opinion of one whose fentiments on these matters I have often heard you fay are extremely just. "A generous and constant passion," fays your favourite author, "in an agreeable lover, where there is not too great a disparity in their circumstances, is the greatest bleffing that can befal a person beloved; and if overlooked in one, may perhaps never be found in another." gnitti

very fhortly much better beloved by you than Antenor is at prefent; fince, whenever my fortune shall exceed his, you were pleased to intimate your passion would increase accordingly.

The world has seen me shamefully lose that time to please a fickle woman, which might have been employed much more to my credit and advantage in other pursuits. I shall theresfore take the liberty to acquaint you, however harsh it may found in a lady's ears, that though your love-fit should happen to return, unless you could contrive a way to make your recantation as well known to the public, as they are already apprised of the manner with which you have treated me, you shall never more see

TOTAL PHILANDER.

AMORET TO PHILANDER

SIR,

Hon. Are Post L 181

bave done both to you and mylelf to be so great, that, though the part I now act may appear contrary to that decorum usually observed by our sex, yet I purposely break through all rules, that my repentance may in some measure equal my crime. I assure you, that in my present hopes of recovering you, I look upon Antenor's estate with contempt. The sop was here yesterday in a gilt chariot and new liveries, but I refused to see him. Though I dread to meet your eyes, after what has passed, I flatter myself, that, amidst all their confusion, you will discover

fuch a tenderness in mine, as none can imitate but those who love. I shall be all this month at lady D- 's in the country; but the woods, the fields, and gardens, without Philander, afford no pleafures to the unhappy had attor stage atol vilutament our montend blamorer.

time to pleafe a fickle woman, which pair I must desire you, dear Mr. Spectator, to publish this my letter to Philander as soon as possible, and to assure him that I know nothing at all of the death of his rich uncle in Gloucese-fit fhould happen to return, ui. sridiest

Nº 402. Wednefday, June 11, 1712.

could contrive a way to make your recentation

et qua Ipfe fibi tradit Spectator .-

Hor. Ars Poet. 1. 181.

Sent by the Spectator to himself. I A O MA

WERE I to publish all the advertisements I receive from different hands, and perfons of different circumstances and quality, the very mention of them, without reflections on the feveral fubjects, would raise all the passions which can be felt by human minds. As instances of this, I shall give you two or three let-

By Mr. Eustace Budgell. See Spect. No 555.

0 0

^{*} There was no motto to this paper at its first publication: this motto, prefixed to it on its re-publication in volumes, feenis to afford a prefumption that Steele was the author as well as the editor of some or of all the letters in this paper; but the title Spectator is not folely appropriated to Steele. See Nº 413, let, i, and Nº 382, paragr. 4.

ters; the writers of which can have no recourse to any legal power for redress, and seem to have written rather to vent their forrow than to receive consolation; has and shade of angular and and an angular angular

Mr. SPECTATORIO Soll word flive bennes

hab a suf I AM a young woman of beauty and quality, and fuitably married to a gentleman who doats on me. But this person of mine is the object of an unjust passion in a nobleman who is very intimate with my husband. This friendship gives him very easy access, and frequent opportunities of entertaining me apart. My heart is in the utmost anguish, and my face is covered over with confusion, when I impart to you another circumstance, which is, that my mother, the most mercenary of all women, is gained by this false friend of my husband's to folicit me for him. I am frequently chid by the poor believing man my husband, for shewing an impatience of his friend's company; and I am never alone with my mother, but the tells me stories of the discretionary part of the world, and fuch a one, and fuch a one who are guilty of as much as the advises me to. She laughs at my aftonishment; and seems to hint to me, that as virtuous as she has always appeared, I am not the daughter of her hufband. It is possible that printing this letter may relieve me from the unnatural importunity of my mother, and the perfidious courtship of my husband's friend. I have an unfeigned love of virtue, and am refolved to preferve my innecence. The only way I can think of to avoid the fatal configurences of the discovery of this matter, is to fly away for ever, which I must do to avoid my husband's fatal resentment against the man who attempts to abuse him, and the shame of exposing a parent to infamy. The persons concerned will know these circumstances relate to them; and, though the regard to virtue is dead in them; I have some hopes from their sear of shame upon reading this in your paper; which I conjure you to publish, if you have any compassion for injured virtue.

friendfrigres him very easy access, and frequent opportunities of entertaining me apart.

My heart is in the utmust , sorkroad ca Midee

to named a to bradled scheme len I impart merit, but am fallen in love, as they call it; with a lady of her acquaintance, who is going to be married to a gentleman who deferves here I am in a truft relating to this lady's fortune, which makes my concurrence in this matter necessary; but I have so irresistible a rage and envy rife in me when I consider his future happiness, that against all reason, equity, and common justice, I am ever playing mean tricks to fuspend the muptials. I have no manner of hopes for myfelf: Emilia, for fo I'll call her, is a woman of the most strict virtue; her lover is a gentleman whom of all others I could wish my friend: but envy and jealoufy, though placed so unjustly, waste my very being; and, with the torment and fense of a demon, I am ever curfing what I cannot but approve. I wish it were the beginning of repentance, that I fit down and defcribe my present disposition with so hellish an

aspect; but at present the destruction of these two excellent pursons would be more welcome to me than their happiness on Mr. Spectators pray let me have a paper on these terrible groundless sufferings, and do all you can to excercise crowds who are in some degree possessed as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of these as I am not have he had not be the degree of the deg

made and of the unguarded hours we had been together to remote from company, " as

continued he, " , soraroase aMit

oveline 'I HAVE no other means but this to express my thanks to one man, and my refentment against another. My circumstances are as follow: I have been for five years in part courted by a gentleman of greater fortune than Lought to expect, as the market for women goes. You must, to be fure, have observed people who live in that fort of way, as all their friends reckon it will be a match, and are marked out by all the world for each other. In this view we have been regarded for fome time, and I have above these three years loved him tenderly mAs he is very careful of his fortune of always thought he lived in a near manner, to lay up what he thought was wanting in my fortune to make up what he might expect in another. Within few months I have observed his carriage very much altered, and he has affected a certain air of getting me alone, and talking with a mighty profusion of passionate words, how I am not to be relifted longer, how irrefiftible his wishes are, and the like. As long as I have been acquainted with him, I could not on fuch occasions fay downright to him, "You know you may make me yours when

you please." But the other night he with great frankness and impudence explained to me, that he thought of me only as a mistress. I anfwered this declaration as it deferved: upon which he only doubled the terms on which he proposed my yielding. When my anger heightened upon him, he told me he was forry he had made to little use of the unguarded hours we had been together fo remote from company, "as indeed," continued he, " fo we are at prefent." I flew from him to a neighbouring gentlewoman's house, and, though her husband was in the room, threw myfelf on a couch, and burft into a passion of tears. My friend desired her husband to leave the room. "But," faid he, "there is fomething fo extraordinary in this, that I will partake in the affliction; and, be it what it will, she is so much your friend, that the knows the may command what fervices I can do her." The man fat down by me, and spoke so like a brother, that I told him my whole affliction. He fpoke of the injury done me with fo much indignation, and animated me against the love he faid he saw I had for the wretch who would have betrayed me, with fo much reason and humanity to my weakness, that I doubt not of my perseverance. His wife and he are my comforters, and I am under no more restraint in their company than if I were alone; and I doubt not but in a small time contempt and hatred will take place of the remains of affection to a rascal.

I am, Sir,

Your affectionate reader,

DORINDA.

gregate of various nations diffinguified from

each other by their respectinorarous Norm

ob Estatute I HAD the misfortune to be an uncle before I knew my nephews from my nieces; and now we are grown up to better acquaintance, they deny me the respect they owe. One upbraids me with being their familiar, another will hardly be perfuaded that I am an uncle a third calls me little uncle, and a fourth tells me there is no duty at all to an uncle. I have a brother-in-law whose son will win all my affection, unless you shall think this worth of your cognizance, and will be pleased to prescribe some rules for our future reciprocal behaviour. It will be worthy the particularity of your genius to lay down fome rules for his conduct, who was, as it were, born an old man; in which you will much oblige,

regions connected Your most obedient fervant,

Titori-softo vievo at bas Connelius Norosifi

Nº 403. Thursday, June 12, 171

that fome particular frateirean belonging to

Qui mores bominum multorum vidit-

Hor. Ars Poet. v. 142.

Of many men he faw the manners.

WHEN I confider this great city in its feveral quarters and divisions, I look upon it as an ag-

By Steele. Transcribed. See No 324, final note on T; and No 400, ad finem.

gregate of various nations distinguished from each other by their respective customs, manners, and interests. The courts of two countries do not so much differ from one another, as the court and city, in their peculiar ways of life and conversation. In short, the inhabitants of St. James's, notwithstanding they live under the same laws, and speak the same language, are a distinct people, from those of Cheapside, who are likewise removed from those of the Temple on the one side, and those of Smithsteld on the other, by several climates and degrees in their way of

thinking and converting together 1902 1007 For this reason, when any public affair is upon the anvil, I love to hear the reflections that arise upon it in the several districts and parishes of London and Westminster, and to ramble up and down a whole day together, in order to make myfelf acquainted with the opinions of my ingenious countrymen. By this means I know the faces of all the principal politicians within the bills of mortality; and as every coffee-house has fome particular statesman belonging to it, who is the mouth of the street, where he lives, I always take care to place myfelf near him, in order to know his judgment on the prefent posture of affairs. The last progress that I made with this intention was about three months ago, when we had a current report of the king of France's death. As I forefaw this would produce a new face of things in Europe, and many curious speculations in our British coffee-houses, I was very desirous to learn

no lensitistico transitato flore ruo do estiguorito entito between Charing-cross and Covent molecoo tant

That I might begin as near the fountains head as possible, I first of all called in at Sc. James's, where I tound the whole outward round in a busy of politics. The speculations were but very indifferent towards the door, but great finer as you advanced to the supperband of the room, and were so very much improved by a knot of theorists, who sat in the linner morn, within the steams of the coffee pot, that I there heard the whole Spanish monarchy disposed of, and all the line of Bourbon provided copins less than a quarter of an shour.

I afterwards called in at Giles's whele I faw a board of French gentlemen fitting upon the life and death of their grand monarque. Those among them who had esponed the whig interest, very possitively affirmed, that he departed this life about a week since, and therefore proceeded without any further delay to the release of their friends in the gallies, and to their own re-stablishment; but, finding they could not agree among themselves, I proceeded on my in-

tended progress, then you no bemut nall I

Upon my arrival at Jenny Man's, I faw an alerte young fellow that cocked his hat upon a friend of his who entered just at the same time with myself, and accosted him after the following manner. 'Well, Jack, the old prig is dead at last. Sharp's the word. Now or never, boy. Up to the walls of Paris directly.' With several other deep resections of the same nature.

between Charing-cross and Covent-garden. And upon my going into Will's, I found their discourse was gone off from the death of the French king to that of monsieur Boileau, Racine, Corneille, and several other poets, whom they regretted on this occasion, as persons who would have obliged the world with very noble elegies on the death of so great a prince, and so eminent

a patron of learning. to odw shiroods to sond

At a coffee-house near the Temple, I found a couple of young gentlemen engaged very smartly in a dispute on the succession to the Spanish monarchy. One of them seemed to have been retained as advocate for the duke of Anjou, the other for his imperial majesty. They were both for regulating the title to that kingdom by the statute laws of England; but finding them going out of my depth, I passed forward to St. Paul's church yard, where I listened with great attention to a learned man who gave the company an account of the deplorable state of France during the minority of the deceased king.

I then turned on my right hand into Fishstreet, where the chief politician of that quarter,
upon hearing the news, (after having taken a
pipe of tobacco, and ruminated for some time)
If, says he, the king of France is certainly
dead, we shall have plenty of mackarel this season: our fishery will not be disturbed by privateers, as it has been for these ten years past.
He afterwards considered how the death of this
great man would affect our pilchards, and by

feveral other remarks infused a general joy into

I afterwards entered a by-coffee house that stood at the upper end of a narrow lane, where I met with a nonjuror, engaged very warmly with a laceman who was the great support of a neighbouring conventicle. The matter in debate was, whether the late French king was most like Augustus Cæsar, or Nero. The controversy was carried on with great heat on both sides, and as each of them looked upon me very frequently during the course of their debate, I was under some apprehension that they would appeal to me, and therefore laid down my penny at the bar, and made the best of my

way to Cheapside.

I here gazed upon the figns for fome time. before I found one to my purpose. The first object I met in the coffee-room, was a person who expressed a great grief for the death of the French king; but, upon explaining himfelf, I found his forrow did not arise from the loss of the monarch, but for his having fold out of the Bank about three days before he heard the news of it. Upon which a haberdasher, who was the oracle of the coffee-house, and had his circle of admirers about him, called feveral to witness that he had declared his opinion above a week before, that the French king was certainly dead; to which he added, that, confidering the late advices we had received from France, it was impossible that it could be otherwise. As he was laying these together, and dictating to his hearers with great authority, there came in a

gentleman from Garraway's, who told us that there were several letters from France just come in, with advice that the king was in good health, and was gone out a hunting the very morning the post came away: upon which the haberdasher stole off his hat that hung upon a wooden peg by him, and retired to his shop with great confusion. This intelligence put a stop to my travels, which I had prosecuted with so much satisfaction; not being a little pleased to hear so many different opinions upon so great an event, and to observe how naturally upon such a piece of news every one is apt to consider it with regard to his particular interest and advantage.

Nº 404 Friday, June 13, 1712. 3000

With different talents form'd, we variously excel.

NATURE does nothing in vain: the Creator of the universe has appointed every thing to a certain use and purpose, and determined it to a settled course and sphere of action, from which if it in the least deviates, it becomes unfit to answer those ends for which it was designed. In like manner it is in the dispositions of society, the civil economy is formed in a chain, as well as the natural: and in either case the breach but of one link puts the whole in some disorder. It is, I think, pretty plain, that most of the

s mi of By Addison, dated London. See No 454219 1631

abfurdity and sidicule we meet with directle world, is generally lowing to the impertment affectation of excelling in characters men are not fit for, and for which nature never defigued them in a point in the control of the control

Every man has one or more qualities which may make him weful both to himfelf and others. Nature never fails of pointing them out; and while the infant continues under her guardianthip, the brings him on in his way, and then offers herfelf as a guide in what remains of the journey; if he proceeds in that courle, he can hardly mifcarry! Nature makes good her engagements; for, as the never promises what the is not able to perform fo the never fails of per forming what the promifes But the mistor tune is, men despite what they may be masters of, and affect what they are not fit for; they reckon themselves already possessed of what their genius inclined them to, and to bend all their ambition to excel in what is out of their reach. Thus they deftroy the use of their natural tal lents, in the fame manner as covetous men do their quiet and repose; they can enjoy no fatiffaction in what they have, because of the absord inclination they are possessed with for what they d not exect; and it was to far true, then syah

Cleanthes has good sense, a great memory, and a constitution capable of the closest application. In a word, there was no profession in which Cleanthes might not have made a very good figure: but this won't satisfy him; he takes up an unaccountable fondness for the character of a fine gentleman; all his thoughts are bent

upon this: instead of attending a diffection, frequenting the courts of justice, or studying the fathers, Cleanthes reads plays, dances, dreffes, and spends his time in drawing-rooms; instead of being a good lawyer, divine, or phylician, Cleanthes is a downright coxcomb, and will remain to all that know him a contemptible example of talents misapplied. It is to this affect tation the world owes its whole race of coxcombs. Nature in her whole drama never drew fuch a part; the has fometimes made a fool, but a coxcomb is always of a man's own making, by applying his talents otherwise than Nature defigned, who ever bears a high refentment for being put out of her course, and never fails of taking her revenge on those that do fo. Opposing her tendency in the application of a man's parts, has the fame fuccess as declining from her course in the production of vegetables, by the affiftance of art and an hot-bed. We may possibly extort an unwilling plant, or an untimely fallad; but how weak, how tafteless and infipid! Just as infipid as the poetry of Valerio. Valerio had an universal character, was genteel, had learning, thought justly, spoke correctly; it was believed there was nothing in which Valerio did not excel; and it was so far true, that there was but one: Valerio had no genius for poetry, yet he is refolved to be a poet; he writes verfes, and takes great pains to convince the town that Valerio is not that extraordinary person he was taken for.

If men would be content to graft upon Nature, and affift her operations, what mighty ef-

fects might we expect! Tully would not stand fo much alone in oratory, Virgil in poetry, or Cæfar in war. "To build upon Nature, is laying the foundation upon a rock; every thing disposes itself into order as it were of course, and the whole work is half done as foon as undertaken. Cicero's genius inclined him to oratory, Virgil's to follow the train of the Muses; they piously obeyed the admonition, and were rewarded. Had Virgil: attended the bar, his modest and ingenious virtue would furely have made but a very indifferent figure; and Tully's declamatory inclination would have been as ufeless in poetry. Nature, if left to herfelf, leads us on in the best course, but will do nothing by compulsion and constraint; and if we are not always satisfied to go her way, we are always the greatest sufferers

Wherever Nature defigns a production, she always disposes seeds proper for it, which are as absolutely necessary to the formation of any moral or intellectual excellence, as they are to the being and growth of plants; and I know not by what fate and folly it is, that men are taught not to reckon him equally abfurd that will write verses in spite of Nature, with that gardener that should undertake to raise a jonquil or tulip without the help of their respective seeds.

As there is no good or bad quality that does not affect both fexes, so it is not to be imagined but the fair fex must have suffered by an affectation of this nature, at least as much as the other. The ill effect of it is in none so conspicuous as in the two opposite characters of Cælia

and Iras: Cælia has all the charms of person, together with an abundant sweetness of nature, but wants wit, and has a very ill voice; has is ugly and ungenteel, but has wit and good sense. If Cælia would be filent, her beholders would adore her; if Iras would talk, her hearers would admire her; but Cælia's tongue runs incessantly, while Iras gives herself silent airs and soft languors, so that it is difficult to persuade oneself that Cælia has beauty, and Iras wit: each neglects her own excellence, and is ambitious of the other's character; Iras would be thought to have as much beauty as Cælia, and Cælia as much wit as Iras.

The great misfortune of this affectation is that men not only lose a good quality, but also contract a bad one. They not only are unfit for what they were defigned, but they affign themfelves to what they are not fit for; and, instead of making a very good figure one way, make a very ridiculous one another. If Semanthe would have been fatisfied with her natural complexion, fhe might still have been celebrated by the name of the olive beauty; but Semanthe has taken up an affectation to white and red, and is now diftinguished by the character of the lady that paints fo well. In a word, could the world be reformed to the obedience of that famed dictate, 'Follow Nature,' which the oracle of Delphos pronounced to Cicero when he confulted what course of studies he should pursue, we should see almost every man as eminent in his proper sphere as Tully was in his, and should in a very short time find impertinence and affectation banished from among the women, and coxcombs and false characters from among the men. For my part, I could never confider this prepofterous repugnancy to Nature any otherwise, than not only as the greatest folly, but also one of the most hemous crimes, fince it is a direct opposition to the disposition of Providence, and (as Tully expresses it) like the fin of the giants, an actual rebellion against heaven. tadt no bZoof

Nº 405. Saturday, June 14, 1714.

have one very great incitement to it.

parts of the Holowood vois Pinkou medianto & 10 Kator acidorles Hanford supper Agencou 1101 onivito 101 Mércolles Busepport of de Opéras repres ausun da I the this beil wolfer huropean langu

With hymne divine the joyous banquet ends ; The pæans lengthen'd till the fun descends; The Greeks restor'd the grateful notes prolong; Apollo liftens, and approves the fong.

I AM very forry to find, by the opera bills for this day, that we are likely to lose the greatest performer in dramatic mulic that is now living, or that perhaps ever appeared upon a stage. need not acquaint my readers that I am speaking of fignior Nicolini . The town is highly obliged to that excellent artist, for having shown us the Italian music in its perfection, as well as for that generous approbation he lately gave to

See Tat. with notes, Vol. iii. No ris, p. 379 and 380, elegant and polite torms of theech, which ston

The author unknown. See Nº 408, 425, and 467. See N° 408, ad finem, note.

an opera of our own country, in which the composer endeavoured to do justice to the beauty of the words, by following that noble example, which has been set him by the great-

eft foreign mafters in that art.

I could heartily wish there was the same application and endeavours to cultivate and improve our church-music, as have been lately bestowed on that of the stage. Our composers have one very great incitement to it. They are fure to meet with excellent words, and at the same time a wonderful variety of them. There is no passion that is not finely expressed in those parts of the inspired writings, which are proper

for divine fongs and anthems.

There is a certain coldness and indifference in the phrases of our European languages, when they are compared with the oriental forms of fpeech; and it happens very luckily, that the Hebrew idioms run into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements, from that infusion of Hebraisms, which are derived to it out of the poetical paffages in holy writ. They give a force and energy to our expression, warm and animate our language, and convey our thoughts in more ardent and intense phrases, than any that are to be met with in our own tongue. There is formething fo pathetic in this kind of diction, that it often fets the mind in a flame, and makes our hearts burn within us. How cold and dead does a prayer appear, that is composed in the most elegant and polite forms of speech, which are

natural to our tongue, when it is not heightened by that folemnity of phrase which may be drawn from the facred writings! It has been faid by fome of the ancients, that if the gods were to talk with men, they would certainly fpeak in Plato's style; but I think we may say with justice, that when mortals converse with their Creator, they cannot do it in fo proper a ftyle as in that of the holy scriptures. home student if in

If any one would judge of the beauties of poetry that are to be met with in the divine writings, and examine how kindly the Hebrew manners of speech mix and incorporate with the English language; after having perused the book of Pfalms, let him read a literal translation of Horace or Pindar. He will find in these two last fuch an absurdity and confusion of style, with fuch a comparative poverty of imagination, as will make him very fenfible of what I have been The first original of the dramagnization first

Since we have therefore fuch a treasury of words, fo beautiful in themselves, and so proper for the airs of music, I cannot but wonder that persons of distinction should give so little attention and encouragement to that kind of music, which would have its foundation in reason, and which would improve our virtue in proportion as it raises our delight. The passions that are excited by ordinary compositions generally flow from fuch filly and abfurd occasions, that a man is ashamed to reflect upon them feriously; but the fear, the love, the forrow, the indignation that are awakened in the mind by hymns and anthems, make the

heart better, and proceed from such causes as are altogether reasonable and praise-worthy. Pleasure and duty go hand in hand, and the greater our satisfaction is, the greater is our re-

ligion.

Music among those who were styled the chosen people was a religious art. The songs of
Sion, which we have reason to believe were in
high repute among the courts of the eastern monarchs, were nothing else but psalms and pieces
of poetry that adored or celebrated the Supreme
Being. The greatest conqueror in this holy
nation, after the manner of the old Grecian
lyrics, did not only compose the words of his
divine odes, but generally set them to music
himself: after which, his works, though they
were consecrated to the tabernacle, became the
national entertainment, as well as the devotion of
the people.

The first original of the drama was a religious worship consisting only of a chorus, which was nothing else but a hymn to a deity. As luxury and voluptuousness prevailed over innocence and religion, this form of worship degenerated into tragedies; in which however the chorus so far remembered its first office, as to brand every thing that was landable, to intercede with Heaven for the innocent, and to implore its ven-

geance on the criminal.

Homer and Hesiod intimate to us how this art should be applied, when they represent the muses as surrounding Jupiter, and warbling their hymns about his throne. I might show, from

innumerable passages in ancient writers, not only that vocal and instrumental music were made use of in their religious worship, but that their most savourite diversions were filled with songs and hymns to their respective deities. Had we frequent entertainments of this nature among us, they would not a little purify and exalt our passions, give our thoughts a proper turn, and cherish those divine impulses in the soul, which every one seels that has not stifled them by senfual and immoral pleasures.

Music, when thus applied, raises noble hints in the mind of the hearer, and fills it with great conceptions. It strengthens devotion, and advances praise into rapture, lengthens out every act of worship, and produces more lasting and permanent impressions in the mind, than those which accompany any transient form of words that are uttered in the ordinary method of religious worship.

Nº 406. Monday, June 16, 1712.

Hæc studia adolescentiam alunt, senestutem oblestant, secundas res ornant, adversis solatium et persugium præbent; delestant domi, non impediunt soris; pernostant nobiscum, peregrinantur, rusticantur.

Tull.

These studies nourish youth; delight old age; are the ornament of prosperity, the solacement and the refuge of adversity; they are delectable at home, and not burthensome abroad; they gladden us at nights, and on our journies, and in the country.

THE following letters bear a pleasing image of the joys and satisfactions of a private life.

By Addison, dated, as the fignature seems to intimate,

The first is from a gentleman to a friend, for whom he has a very great respect, and to whom he communicates the satisfaction he takes in retirement; the other is a letter to me, occasioned by an ode written by my Lapland lover : this correspondent is so kind as to translate another of Scheffer's songs in a very agreeable manner. I publish them together, that the young and old may find something in the same paper which may be suitable to their respective tastes in solitude; for I know no fault in the description of ardent desires, provided they are honourable.

in the mind of the hearer, and conceptions. It decembers,

DEAR SIR,

visites praise rate ingener 'You have obliged me with a very kind letter; by which I find you shift the scene of your life from the town to the country, and enjoy that mixt state which wife men both delight in, and are qualified for. Methinks most of the philosophers and moralists have run too much into extremes, in praifing entirely either folitude or public life; in the former men generally grow useless by too much rest, and in the latter, are destroyed by too much precipitation: as waters lying still, putrify and are good for nothing; and running violently on, do but the more mischief in their passage to others, and are fwallowed up and loft the fooner themselves. Those who, like you, can make themselves use-

from his office. See Spect. N° 555, and notes to N° 7 and N° 221, on Ad. on's fignatures, c, L, I, o. See also Steele's dedication of The Drummer to Mr. Congreve.

d See N° 366, and note.

ful to all states, should be like gentle streams, that not only glide through lonely vales and forests amidst the flocks and shepherds, but visit populous towns in their course, and are at once of ornament and fervice to them. But there is another fort of people who feem defigned for folitude, those I mean who have more to hide than to fhew. As for my own part, I am one of those whom Seneca fays, " Tam umbratiles funt, ut putent in turbido esse quicquid in luce est. Some men, like pictures, are fitter for a corner than a full light; and I believe fuch as have a natural bent to folitude, are like waters which may be forced into fountains, and exalted to a great height, may make a much nobler figure, and a much louder noise, but after all run more fmoothly, equally and plentifully, in their own natural course upon the ground. The confideration of this would make me very well contented with the possession only of that quiet which Cowley calls the companion of obscurity; but whoever has the muses too for his companions, can never be idle enough to be uneafy. Thus, fir, you fee I would flatter myfelf into a good opinion of my own way of living: Plutarch just now told me, that it is in human life as in a game at tables, one may wish he had the highest cast, but if his chance be otherwise, he is even to play it as well as he can, and make the best fe to let this family the place of a long 1,ti la when want of lenare or niSir, no stated to thew many

Your most obliged,

and most humble fervant.

titl to all flates, the

Mr. SPECTATOR, and oblig view sail sailt

THE town being fo well pleafed with the fine picture of artless love, which Nature inspired the Laplander to paint in the ode you lately printede; we were in hopes that the ingenious translator would have obliged it with the other also which Scheffer has given us; but fince he has not, a much inferior hand has ven-ATO DOWNS TO PROPERTY.

tured to fend you this.

'It is a custom with the northern lovers to divert themselves with a fong, whilst they journey through the fenny moors to pay a vilit to their mistresses. This is addressed by the lover to his rein-deer, which is the creature that in that country supplies the want of horses. The circumstances which successively present themselves to him in his way, are, I believe you will think, naturally interwoven. The anxiety of absence, the gloominess of the roads, and his resolution of frequenting only those, since those only can carry him to the object of his defires; the diffatisfaction he expresses even at the greatest swiftness with which he is carried, and his joyful furprise at an unexpected fight of his mistress as the is bathing, feems beautifully described in the original.

'If those pretty images of rural nature are loft in the imitation, yet possibly you may think fit to let this fupply the place of a long letter, when want of leifure or indifposition for writing will not permit our being entertained by your

See Spect. N° 366, and N° 393, and note.

own hand. I propose such a time, because, though it is natural to have a fondness for what one does oneself, yet I assure you I would not have any thing of mine displace a single line of yours.

And all reveal d the tradicious wanton plays.

"Haste, my rein-deer, and let us nimbly go
Our am'rous journey through this dreary waste;
Haste, my rein-deer! still, still thou art too flow,
Impetuous love demands the lightning's haste.

IT.

"Around us far the rulhy moors are spread:
Soon will the sun withdraw his cheerful ray:
Darkling and tir'd we shall the marshes tread,
No lay unsung to cheat the redious way.

MI.

The wat'ry length of these unjoyous moors

Does all the flow'ry meadows pride excel;

Through these I sly to her my soul adores;

Ye slow'ry meadows, empty pride, farewel,

tion than those of other tou

"Each moment from the charmer I'm confin'd,
My breast is tortur'd with impatient fires;
Fly, my rein-deer, sly swifter than the wind,
Thy tardy feet wing with my fierce defires.

Y.

"Our pleafing toil will then be foon o'erpaid,
And thou, in wonder loft, shalt view my fair,
Admire each feature of the lovely maid,
Her artless charms, her bloom, her sprightly air.

can talk of life and Wath in cold blood

"But lo! with graceful motion there she swims, Gently removing each ambitious wave of the state of the state

The crowding waves transported clasp her limbs: When, when, oh when shall I such freedoms have! for bloos I nov san vii. 19v .1

"In vain, ye envious streams, so fast ye flow, To hide her from a lover's ardent gaze: From every touch you more transparent grow, And all reveal'd the beauteous wanton plays." Tier, and rein-deer, and let us rein

Nº 407. Tuesday, June 17, 1712.

Our nuricous policies throughoutes ci

abest facundis gratia dictis.

Ovid. Met. xili. 127.

Eloquent words a graceful manner want.

Most foreign writers, who have given any character of the English nation, whatever vices they ascribe to it, allow, in general, that the people are naturally modest. It proceeds perhaps from this our national virtue, that our orators are observed to make use of less gesture or action than those of other countries. Our preachers stand stock still in the pulpit, and will not so much as move a finger to fet off the best sermons in the world. We meet with the fame speaking statues at our bars, and in all public places of debate. Our words flow from us in a fmooth continued stream, without those strainings of the voice, motions of the body, and majesty of the hand, which are so much celebrated in the orators of Greece and Rome. We can talk of life and death in cold blood, and

By Mr. Steele. Transcribed. See note to No 324.

N° 407.

keep our temper in a discourse which turns upon every thing that is dear to us. Though our zeal breaks out in the finest tropes and figures, it is not able to fir a limb about us. I have heard it observed more than once, by those who have feen Italy, that an untravelled Englishman cannot relish all the beauties of Italian pictures, because the postures which are expressed in them are often fuch as are peculiar to that country. One who has not feen an Italian in the pulpits will not know what to make of that noble gefture in Raphael's picture of St. Paul preaching at Athens, where the apostle is represented as lifting up both his arms, and pouring out the thunder of his rhetoric amidst an audience of pagan philosophers. id to sno tadt, shotsaft ni

It is certain, that proper gestures and vehement' exertions of the voice cannot be too much fludied by a public orator. They are a kind of comment to what he utters, and enforce every thing he fays, with weak hearers, better than the strongest argument he can make use of. They keep the audience awake, and fix their attention to what is delivered to them, at the fame time that they shew the speaker is in carnest, and affected himself with what he so paffionately recommends to others. Violent gesture and vociferation naturally shake the hearts of the ignorant, and fill them with a kind of religious horror. Nothing is more frequent than to fee women weep and tremble at the fight of a moving preacher, though he is placed quite out of their hearing; as in England we very frequently fee people lulled afleep with folid

and elaborate discourses of picty, who would be warmed and transported out of themselves by the bellowing and distortions of enthusiasm.

If nonfense, when accompanied with such an emotion of voice and body, has such an influence on men's minds, what might we not expect from many of those admirable discourses which are printed in our tongue, were they delivered with a becoming servour, and with the most agreeable graces of voice and gesture?

We are told that the great Latin orator very much impaired his health by the laterum contentio, the vehemence of action, with which he used to deliver himself. The Greek orator was likewise so very famous for this particular in rhetoric, that one of his antagonists, whom he had banished from Athens, reading over the oration which had procured his banishment, and feeing his friends admire it, could not forbear asking them, if they were so much affected by the bare reading of it, how much more they would have been alarmed, had they heard him actually throwing out such a storm of eloquence?

How cold and dead a figure, in comparison of these two great men, does an orator often make at the British bar, holding up his head with the most insipid serenity, and stroking the sides of a long wig that reaches down to his middle! The truth of it is, there is often nothing more ridiculous than the gestures of an English speaker; you see some of them running their hands into their pockets as far as ever they can thrust them, and others looking with great attention on a

piece of paper that has nothing written on it; you may fee many a fmart rhetorician turning his hat in his hands, moulding it into feveral different cocks, examining fometimes the lining of it, and fometimes the button, during the whole courfe of his harangue. A deaf man would think he was cheapening a beaver, when perhaps he is talking of the fate of the British nation. I remember, when I was a young man, and used to frequent Westminster-hall, there was a counfellor who never pleaded without a piece of packthread in his hand, which he used to twift about a thumb or a finger all the while he was fpeaking: the wags of those days used to call it "the thread of his difcourfe," for he was unable to utter a word without it. One of his clients, who was more merry than wife, stole it from him one day in the midft of his pleading; but he had better have let it alone, for he loft his cause by his jeft.

I have all along acknowledged myself to be a dumb man, and therefore may be thought a very improper person to give rules for oratory; but I believe every one will agree with me in this, that we ought either to lay aside all kinds of gesture (which seems to be very suitable to the genius of our nation), or at least to make use of such only as are graceful and expressive.

0.

By Addison, dated, it is supposed, from his office. See notes to N° 334, and N° 221, on Addison's signatures, C, L, I, O.

ADV. June 14. Signor cavaliero Nicolini Grimaldi will take his leave of England in the opera of Antiochus. Boxes 8s.

and used to frequent

picocoft paper that has nothing written on it

Wednesday, June 18, 1712. Nº 408.

Decet affectus animi neque se nimium erigere, nec subjacere ser A CHERTAINE, de Finibus, viliter.

The affections of the heart ought not to be too much indulged nor fervilely depressed and to anished a sale and

tion. I remember, when Mr. SPECTATOR,

I HAVE always been a very great lover of your speculations, as well in regard to the fubject, as to your manner of treating it. Human nature I always thought the most useful object of human reason, and to make the confideration of it pleafant and entertaining, Lalways thought the best employment of human wit: other parts of philosophy may perhaps make us wifer, but this not only answers that end, but makes us better too. Hence it was that the oracle pronounced Socrates the wifest of all men living, because he judiciously made choice of human nature for the object of his thoughts; an inquiry into which as much exceeds all other learning, as it is of more confequence to adjust the true nature and measures of right and wrong, than to fettle the distances of the planets, and compute the time of their circumvolutions.

' One good effect that will immediately arise from a near observation of human nature, is,

Pit 5s. First Gallery 2s. 6d. Upper Gallery 1s. 6d. Boxes on the stage 10s. 6d. Spect. in folio, No 403. See No 405. June 14, 1712.

which men are used to reckon wholly unaccountable; for, as nothing is produced without
a cause, so, by observing the nature and course
of the passions, we shall be able to trace every
action from its first conception to its death.
We shall no more admire at the proceedings of
Catiline or Tiberius, when we know the one
was actuated by a cruel jealous, the other by
a furious ambition; for the actions of men follow their passions as naturally as light does heat,
or as any other effect slows from its cause; reason must be employed in adjusting the passions, but they must ever remain the principles
of action.

The strange and absurd variety that is fo. apparent in men's actions, shew plainly they can never proceed immediately from reason; so pure a fountain emits no fuch troubled waters. They must necessarily arise from the passions, which are to the mind as the winds to a thip; they only can move it, and they too often destroy it: if fair and gentle, they guide it into the harbour; if contrary and furious, they overset it in the waves. In the fame manner is the mind affifted or endangered by the paffions; reason must then take the place of pilot, and can never fail of fecuring her charge if the be not wanting to herfelf. The strength of the paffions will never be accepted as an excuse for complying with them; they were defigned for fubjection, and if a man fuffers them to get the upper hand, he then betrays the liberty of his own foul. upp our eradication in the state of the

r

As Nature has framed the feveral species of beings as it were in a chain, so man seems to be placed as the middle link between angels and brutes. Hence he participates both of sell and spirit by an admirable tie, which in him occasions perpetual war of passions; and as a man inclines to the angelic or brute part of his constitution, he is then denominated good or bad, virtuous or wicked: if love, mercy, and goodnature prevail, they speak him of the angel: if hatred, cruelty, and envy predominate, they declare his kindred to the brute. Hence it was that fome of the ancients imagined, that as men in this life inclined more to the angel or the brute, fo after their death they should transmisgrate into the one or the other; and it would be no unpleasant notion to consider the several fpecies of brutes, into which we may imagine that tyrants, mifers, the proud, malicious, and ill-natured, might be changed. Vitaliscon itum

As a consequence of this original, all passions are in all men, but appear not in all: constitution, education, custom of the country, reason, and the like causes, may improve or abate the strength of them; but still the seeds remain, which are ever ready to sprout forth upon the least encouragement. I have heard a story of a good religious man, who, having been bred with the milk of a goat, was very modest in public by a careful reflection he made on his actions; but he frequently had an hour in secret, wherein he had his frisks and capers; and if we had an opportunity of examining the retirement of the strictest philosophers, no doubt but we

N° 408.

should find perpetual returns of those passions they so artfully conceal from the public. I remember Machiavel observes, that every state should entertain a perpetual jealousy of its neighbours, that so it should never be unprovided when an emergency happens; in like manner, should the reason be perpetually on its guard against the passions, and never suffer them to carry on any design that may be destructive of its security; yet at the same time it must be careful, that it don't so far break their strength as to render them contemptible, and consequently itself unguarded.

'The understanding being of itself too slow and lazy to exert itself into action, it is necesfary it should be put in motion by the gentle gales of the passions, which may preserve it from flagnating and corruption; for they are necesfary to the health of the mind, as the circulation of the animal fpirits is to the health of the body; they keep it in life, and strength, and vigour; nor is it possible for the mind to perform its offices without their affiftance. These motions are given us with our being; they are little spirits that are born and die with us; to fome they are mild, eafy, and gentle; to others, wayward and unruly, yet never too ftrong for the reins of reason, and the guidance of judgment, as a result printer, as an of rapely salpage

We may generally observe a pretty nice proportion between the strength of reason and passion; the greatest geniuses have commonly the strongest affections, as, on the other hand, the weaker understandings have generally the weaker passions; and it is sit the sury of the courses

should not be too great for the strength of the charioteer. Young men, whose passions are not a little unruly, give small hopes of their ever being confiderable; the fire of youth will of course abate, and is a fault, if it be a fault, that mends every day; but furely, unless a man has fire in his youth, he can hardly have warmth in old-age. We must therefore be very cautious left, while we think to regulate the paffions, we should quite extinguish them, which is putting out the light of the foul; for to be without paffion, or to be hurried away with it, makes a man equally blind. The extraordinary feverity used in most of our schools has this fatal effect, it breaks the fpring of the mind, and most certainly destroys more good geniuses than it can possibly improve. And furely it is a mighty mistake that the passions should be so entirely fubdued: for little irregularities are fometimes not only to be borne with, but to be cultivated too, fince they are frequently attended with the greatest perfections. All great geniuses have faults mixed with their virtues, and refemble the flaming bush which has thorns amongst lights. the reside culturate

'Since therefore the passions are the principles of human actions, we must endeavour to manage them so as to retain their vigour, yet keep them under strict command; we must govern them rather like free subjects than slaves, lest, while we intend to make them obedient, they become abject, and unsit for those great purposes to which they were designed. For my part I must confess I could never have any re

gard to that feet of philosophers, who so much infifted upon an absolute indifference and vacancy from all paffion; for it feems to me a thing very inconfiftent, for a man to divest himfelf of humanity, in order to acquire tranquillity of mind; and to eradicate the very principles of action, because it is possible they may produce tongues, had there not been a very establish

formity between that the said man which is the

Your affectionate admirer,

Right gives us a feliale of every difference of

Nº 409. Thursday, June 19, 1712.

Museo contingere cuntta lepore.

is boiled gaired totte tent moit Luca, i. 933-

To grace each subject with enliv'ning wit.

GRATIAN very often recommends fine tafte as the utmost perfection of an accomplished

As this word arises very often in conversation, I shall endeavour to give some account of it, and to lay down rules how we may know whether we are possessed of it, and how we may acquire

As the same train of thought that runs through this paper occurs not unfrequently in Pope's works, and is illustrated very happily in his Essay on Man, it is not unreasonable to suppose that Pope might be the writer of the papers marked with the fignature Z, of which there are four in this volume, See N° 404, N° 425, and N° 467. See also, in confirmation of this supposition, Spect. N° 555, where we have the testi-mony of Steele, that Pope was a writer in The Spectator.

See Spect. No 293, note; and No 379. See also Guard.

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that fine tafte of writing, which is fo much

talked of among the polite world.

Most languages make use of this metaphor to express that faculty of the mind which diftinguishes all the most concealed faults and nicest perfections in writing. We may be fure this metaphor would not have been fo general in all tongues, had there not been a very great conformity between that mental taste, which is the fubject of this paper, and that sensitive taste, which gives us a relish of every different flavour that affects the palate. Accordingly we find, there are as many degrees of refinement in the intellectual faculty, as in the fense, which is marked out by this common denomination.

I knew a person who possessed the one in so great a perfection, that after having tasted ten different kinds of tea, he would diftinguish, without feeing the colour of it, the particular fort which was offered him; and not only fo, but any two forts of them that were mixt together in an equal proportion; nay, he has carried the experiment fo far, as, upon tasting the composition of three different forts, to name the parcels from whence the three feveral ingredients were taken. A man of a fine tafte in writing will difcern, after the fame manner, not only the general beauties and imperfections of an author, but discover the several ways of thinking and expressing himself, which diversify him from all other authors, with the feveral foreign infusions of thought and language, and the particular authors from whom they were borrowed.

After having thus far explained what is generally meant by a fine tafte in writing, and shewn

the propriety of the metaphor which is used on this occasion, I think I may define it to be that faculty of the foul, which differens the beauties of an author with pleafure, and the imperfections with diflike. If a man would know whether he is possessed of this faculty, I would have him read over the celebrated works of antiquity, which have stood the test of so many different ages and countries, or those works among the moderns which have the fanction of the politer part of our contemporaries. If, upon the perufal of fuch writings, he does not find himself delighted in an extraordinary manner, or if, upon reading the admired paffages in fuch authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is too usual among tasteless readers) that the author wants those perfections which have been admired in him, but that he himself wants the faculty of discovering that diving author than the bare matters of meht

He should, in the second place, be very careful to observe, whether he tastes the distinguishing persections, or, if I may be allowed to call them so, the specific qualities of the author whom he peruses; whether he is particularly pleased with Livy for his manner of telling a story, with Sallust for entering into those internal principles of action which arise from the characters and manners of the person he describes, or with Tacitus for displaying those outward motives of safety and interest, which gave birth to the whole series of transactions which he relates.

He may likewise consider, how differently he

is affected by the same thought, which presents itself in a great writer, from what he is when he finds it delivered by a person of an ordinary genius; for there is as much difference in apprehending a thought clothed in Cicero's language, and that of a common author, as in seeing an object by the light of a taper, or by the light of the sun.

acquirement of fuch a taste as that I am here speaking of. The faculty must in some degree be born with us, and it very often happens, that those who have other qualities in perfection are wholly void of this. One of the most eminent mathematicians of the age has assured me, that the greatest pleasure he took in reading Virgil, was in examining Æneas his voyage by the map; as I question not but many a modern compiler of history would be delighted with little more in that divine author than the bare matters of fact.

But, notwithstanding this faculty must in some measure be born with us, there are several methods for cultivating and improving it, and without which it will be very uncertain, and of little use to the person that possesses it. The most natural method for this purpose is to be conversant among the writings of the most polite authors. A man who has any relish for sine writing, either discovers new beauties, or receives stronger impressions, from the masterly strokes of a great author every time he peruses him; besides that he naturally wears himself into the same manner of speaking and thinking.

Conversation with men of a polite genius is

another method for improving our natural tafte. It is impossible for a man of the greatest parts to confider any thing in its whole extent, and in all its variety of lights, Every man, befides those general observations which are to be made upon an author, forms feveral reflections that are peculiar to his own manner of thinking; fo that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own. This is the best reason I can give for the observation which several have made, that men of great genius in the fame way of writing feldom rife up fingly, but at certain periods of time appear together, and in a body; as they did at Rome in the reign of Augustus, and in Greece about the age of Socrates. I cannot think that Corneille, Racine, Moliere, Boileau, la Fontaine, Bruyere, Boffu, or the Daciers, would have written fo well as they have done, had they not been friends and contemporaries: The winter I. Allimon

It is likewise necessary for a man who would form to himself a finished taste of good writing, to be well versed in the works of the best critics both ancient and modern. I must consess that I could wish there were authors of this kind, who beside the mechanical rules, which a man of very little taste may discourse upon, would enter into the very spirit and soul of sine writing, and shew us the several sources of that pleasure which rises in the mind upon the perusal of a noble work. Thus although in poetry it be absolutely necessary that the unities of time, place, and action, with other points of the same

nature, should be thoroughly explained and understood; there is still something more essential to the art, something that elevates and assonishes the fancy, and gives a greatness of mind to the reader, which sew of the critics besides Longing have considered.

Our general tafte in England is for epigram, turns of wit, and forced conceits, which have no manner of influence, either for the bettering or enlarging the mind of him who reads them, and have been carefully avoided by the greatest writers, both among the ancients and moderns. I have endeavoured, in feveral of my foculations, to banish this gothic taste, which has taken possession among us. I entertained the town for a week together with an effay upon witk, in which I endeavoured to detect feveral of those false kinds which have been admired in the different ages of the world, and at the fame time to shew wherein the nature of true wit confifts. I afterwards gave an instance of the great force which lies in a natural fimplicity of thought to affect the mind of the reader, from fuch vulgar pieces as have little else besides this fingle qualification to recommend them. I have likewife examined the works of the greatest poet which our nation, or perhaps any other, has produced, and particularized most of those rational and manly beauties which give a value to that divine work !. I shall next Saturday enter upon an essay on 'The Pleasures of the Imagina-

^{*} See N° 58, N° 61, N° 62, &c.

¹ See the critique upon Milton, N° 267, and the subsequent Saturday papers.

Nº 410.

tion,' which, though it shall consider the subject at large, will perhaps suggest to the reader what it is that gives a beauty to many passages of the finest writers both in prose and verse. As an undertaking of this nature is entirely new, I question not but it will be received with candour.

Nº 410. Friday, June 20, 1712.

petteroat without ribbons; other then triped

Sheawar afferhed in a dacke tabler mant

Dum foris sunt, nibil videtur mundius,

Nec magis compositum quidquam, nec magis elegans:

Que, eum amatore suo cum cenani, liguriunt,

Flarum videre ingluviem, sordes, inopiam,

Quam inhoneste sole sint domi, atque avide cibi,

Quo pacto ex jure hesterno panem atrum vorent:

Nosse omnia bec, salus est adolescentulis.

Ter. Eun. Act. v. Sc. 4.

When they are abroad, nothing so clean, and nicely dressed; and when at supper with a gallant, they do but piddle, and pick the choicest bits: but, to see their nastiness and poverty at home, their gluttony, and how they devour black crusts dipped in yesterday's broth, is a perfect antidote against wenching.

WILL HONEYCOMB, who disguises his prefent decay by visiting the wenches of the town only by way of humour, told us, that the last rainy night he, with sir Roger de Coverley, was driven into the Temple cloister, whither had escaped also a lady most exactly dressed from

m By Addison, dated, it is thought, from his office. See N° 334, final note.

head to foot. Will made no scruple to acquaint us, that fhe faluted him very familiarly by his name, and, turning immediately to the knight, the faid, the supposed that was his good friend fir Roger de Coverley: upon which nothing less could follow than fir Roger's approach to falutation, with 'Madam, the same, at your service.' She was dreffed in a black tabby mantua and petticoat, without ribbons; her linen striped muflin, and in the whole an agreeable fecond mourning; decent dreffes being often affected by the creatures of the town, at once confulting cheapness and the pretension to modesty. She went on with a familiar easy air, 'Your friend,' Mr. Honeycomb, 'is a little furprised to see a woman here alone and unattended; but I difmissed my coach at the gate, and tripped it down to my counfel's chambers; for lawyers fees take up too much of a small disputed jointure to admit any other expences but mere necessaries.' Mr. Honeycomb begged they might have the honour of fetting her down, for fir Roger's fervant was gone to call a coach. In the interim the footman returned, with no coach to be had; and there appeared nothing to be done but trusting herfelf with Mr. Honeycomb and his friend, to wait at the tavern at the gate for a coach, or to be subjected to all the impertinence she must meet with in that public place. Mr. Honeycomb being a man of honour determined the choice of the first, and fir Roger, as the better man, took the lady by the hand, leading her through all the shower, covering her with his hat, and gallanting a familiar acquaintance through rows of

Nº 410.

young fellows, who winked at Sukey in the flate the marched off, Will Honeycomb bringing up the rear ".

Much importunity prevailed upon the fair one to admit of a collation, where, after declaring she had no stomach, and having caten a couple of chickens, devoured a trust of sallet, and drunk a full bottle to her share, she sung the Old Man's Wish to sir Roger. The knight left the room for some time after supper, and writthe following billet, which he conveyed to Sukey, and Sukey to her friend Will Honeycomb. Will has given it to sir Andrew Freeport, who read it last night to the club.

"I am not so mere a country gentleman, but I can guess at the law-business you
had at the Temple. If you would go down to
the country, and leave off all your vanities but
your singing, let me know at my lodgings in
Bow-street, Covent-garden, and you shall be encouraged by

Your humble fervant,

ROGER DE COVERLEY!

My good friend could not well stand the raillery which was rising upon him; but, to put a stop to it, I delivered Will Honeycomb the fol-

ⁿ See Bee, N° i. p. 26. See also Spect. N° 517, and note. The character of fir Roger de Coverley was the creature not of Addison's, but of Steele's imagination. See Spect. N° 2, and note.

lowing letter, and defired him to read it to the board.

Mr. SPECTATOR,

'HAVING seen a translation of one of the chapters in the Canticles into English verse inserted among your late papers'; I have ventured to send you the viith chapter of the Proverbs in a poetical dress. If you think it worthy appearing among your speculations, it will be a sufficient reward for the trouble of

Your constant reader,

A. B.

"My fon, th' instruction that my words impart, Grave on the living tablet of thy heart; And all the wholesome precepts that I give, Observe with strictest reverence, and live.

"Let all thy homage be to Wisdom paid, Seek her protection, and implore her aid; That she may keep thy soul from harm secure, And turn thy footsteps from the harlot's door, Who with curs'd charms lures the unwary in, And sooths with flattery their souls to sin.

"Once from my window as I cast mine eye On those that pass'd in giddy numbers by, A youth among the foolish youths I spy'd, Who took not sacred Wisdom for his guide.

"Just as the sun withdrew his cooler light, And evening soft led on the shades of night, He stole in covert twilight to his sate, And pass'd the corner near the harlot's gate! When lo, a woman comes!

Loofe her attire, and fuch her glaring dress, As aptly did the harlor's mind express: Subtle she is, and practis'd in the arts By which the wanton conquer heedless hearts: Stubborn and loud she is; she hates her home, Varying her place and form, the loves to roam: Now she's within, now in the street does stray, Now at each corner stands, and waits her prey. The youth she seiz'd; and, laying now aside All modesty, the female's justest pride, She faid with an embrace, 'Here at my house Peace-offerings are, this day I paid my vows. I therefore came abroad to meet my dear, And lo, in happy hour, I find thee here. My chamber I've adorn'd, and o'er my bed Are cov'rings of the richest tap'stry spread, With linen it is deck'd from Egypt brought, And carvings by the curious artift wrought: Its wants no glad perfume Arabia yields In all her citron groves, and spicy fields; Here all her store of richest odours meets, I'll lay thee in a wilderness of sweets, Whatever to the fense can grateful be I have collected there—I want but thee. My husband's gone a journey far away, Much gold he took abroad, and long will stay, He nam'd for his return a distant day.'

"Upon her tongue did such smooth mischief dwell,
And from her lips such welcome flatt'ry fell,
Th' unguarded youth, in silken fetters ty'd,
Resign'd his reason, and with ease comply'd.
Thus does the ox to his own slaughter go,
And thus is senseless of th' impending blow.
Thus flies the simple bird into the snare,
That skilful sowlers for his life prepare.
But let my sons attend. Attend may they
Whom youthful vigour may to sin betray;

Let them false charmers fly, and guard their hearts
Against the wily wanton's pleasing arts;
With care direct their steps, nor turn astray
To tread the paths of her deceitful way;
Lest they too late of her fell power complain,
And fall, where many mightier have been slain."

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Nº 411. Saturday, June 21, 1712.

CONTENTS.

The perfection of our fight above our other fenses. The pleasures of the imagination arise originally from fight. The pleasures of the imagination divided under two heads. The pleasures of the imagination in some respects equal to those of the understanding. The extent of the pleasures of the imagination. The advantages a man receives from a relish of these pleasures. In what respect they are presentable to those of the understanding.

PAPER I. ON THE PLEASURES OF THE IMAGINATION.

In wild unclear'd, to Muses a retreat,
O'er ground untrod before I devious roam,
And deep-enamour'd into latent springs
Presume to peep at coy virgin Naiads.

OUR fight is the most perfect and most delightful of all our senses. It fills the mind with

P The first part of this paper was most probably written, not by Steele, as Dr. Johnson un-authoritatively affirms, but

the largest variety of ideas, converses with its objects at the greatest distance, and continues the longest in action without being tired or satisfied with its proper enjoyments. The sense of seeling can indeed give us a notion of extension, shape, and all other ideas that enter so the eye, except colours; but at the same time it is very much strained and confined in its operations, to the shirk are number, bulk, and distance of its particular objects. Our sight seems designed to supply all these desects, and may be considered as a more of delicate and dissusse kind of touch, that spreads itself over an infinite multitude of bodies, comprehends the largest figures, and brings into our reach some of the most remote parts of the universe.

It is this sense which furnishes the imagination with its ideas; so that by the pleasures of the imagination, or sancy (which I shall use promiscuously) I here mean such as arise from

by Mr. Thomas Tickell, who seems to have marked his own papers, as Steele did such as he communicated or composed from the letter-box, with the signature T. See N° 324, note on T; N° 310, and note; from which it appears that Steele and Mr. Tickell had some altercation about a paper or papers distinguished by the signature T, instead of which Steele seems to agree to the substitution of R in an instance, or instances.

Anv. For the benefit of Mifs Porter, at the theatre the upper end of St. Martin's lane, near Litchfield-fireet, on Wednesday, June 18, will be presented a comedy called The Busy Body. The part of the Busy Body by young Pervil; Sir Zealous Traffic by young Ray; Sir Geo. Airy by young Boman; Charles by young Mills; Whisper by young Norris; Miranda by Miss Younger: Isabinda by Miss Porter; Patch by Miss Lydell; and all the other parts to the best advantage. With a new epilogue by Miss Porter, &c. Spect. in solio, N° 408.

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such means

visible objects, either when we have them actually in our view, or when we call up their ideas into our minds by paintings, statues, descriptions, or any the like creation. We cannot indeed have a single image in the fancy that did not make its first entrance through the sight; but we have the power of retaining, altering, and compounding those images, which we have once received, into all the varieties of picture and vision that are most agreeable to the imagination: for by this faculty a man in a dungeon is capable of entertaining himself with scenes and landscapes more beautiful than any that can be found in the

whole compass of nature.

There are few words in the English language which are employed in a more loofe and uncircumferibed fense than the fancy and the imagination. I therefore thought it necessary to fix and determine the notice of these two words; as I intend to make use of them in the thread of my following speculations, that the reader may conceive rightly what is the fubject which I proceed woon. I must therefore desire him to remember, that by ' the pleafures of the imagination, I mean one fuch pleafures as arise originally from fight, and that I divide these pleasures into two kinds: my defign being first of all to discourse of those primary pleasures of the imagination, which entirely proceed from such objects as are before our eyes; and in the next place to fpeak of those secondary pleasures of the imagination which flow from the ideas of visible objects, when the objects are not actually before the eye, but are called up into our memories, or IV JOY

Nº 411.

formed into agreeable visions of things that are either absent or fictitious.

The pleafures of the imagination, taken in the full extent, are not fo groß as those of fense, nor fo refined as those of the understanding. The last are indeed more preferable, because they are founded on fome new knowledge or improvement in the mind of man; yet it must be con-when compfessed, that those of the imagination are as great of those of and me transporting as the other. A beautiful under of the die prospect delights the soul, as much as a demonftration; and a description in Homer has charmed more readers than a chapter in Aristotle. Befides, the pleafures of the imagination have this advantage above those of the understanding, that they are more obvious, and more easy to be acquired. It is but opening the eye, and the scene enters. The colours paint themselves on the fancy, with very little attention of thought or application of mind in the beholder. We are struck, we know not how, with the symmetry of any thing we fee, and immediately affect to ucho the beauty of an object, without inquiring into the particular causes and occasions of it.

A man of a polite imagination is let into a great many pleafures that the vulgar are not capable of receiving. He can converse with a picture, and find an agrecable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater fatisfaction in the prospect of fields and meadows, than another does in the poffession. It gives him, indeed, a kind of property in every thing he fees,

and makes the most rude uncultivated parts of nature administer to his pleasures; so that he looks upon the world as it were in another light, and discovers in it a multitude of charms, that conceal themselves from the generality of mankind.

There are indeed but very few who know how to be idle and innocent, or have a relish of any pleafures that are not criminal; every diversion they take is at the expence of some one virtue or another, and their very first step out of bufiness is into vice or folly. A man thould endeavour, therefore, to make the fphere of his innocent pleasures as wide as possible, that he may retire into them with fafety, and find in them fuch a fatisfaction as a wife man would not blush to take. Of this nature are those of the imagina, tion, which do not require fuch a bent of thought as is necessary to our more serious employments nor, at the fame time, fuffer the mind to fink into that negligence and remissiness, which are apt to accompany our more fenfual delights, but like a gentle exercise to the faculties, awaken them from floth and idleness, without putting them upon any labour or difficulty. to men A

We might here add, that the pleasures of the fancy are more conducive to health, than those of the understanding, which are worked out by dint of thinking, and attended with too violent a labour of the brain. Delightful scenes, when ther in nature, painting, or poetry, have a kindly influence on the body, as well as the mind; and not only serve to clear and brighten the imagin

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nation, but are able to disperse grief and melancholy, and to set the animal spirits in pleasing and agreeable motions. For this reason fir Francis Bacon, in his Essay upon Health, has not thought it improper to prescribe to his the der a poem or a prospect, where he particularly disfuades him from knotty and subtle disquisitions, and advices him to pursue studies that fill the mind with spleadid and illustrious objects, as histories, sables, and contemplations of nature.

I have in this paper, by way of introduction, fettled the notion of those pleasures of the imagination which are the subject of my present undertaking, and endeavoured, by several considerations, to recommend to my reader the pursuit of those pleasures. I shall in my next paper examine the several sources from whence these pleasures are derived.

By Addison, dated from his office, or sketched, it may be, when a student at Oxford. See N° 6, and N° 221, notes on Addison's fignatures, c, L, 1, o.

the profeeds of an open champaign countr

Nº 412. Monday, June 23, 1712.

and drive and CONITENTS. TO the

Three fources of all the pleasures of the imagination, in our survey of outward objects. How what is great pleases the imagination. How what is new pleases the imagination. How what is beautiful in our own species pleases the imagination. How what is beautiful in general pleases the imagination. What other accidental causes may contribute to the heightening of those pleasures.

PAPER II. ON THE PLEASURES OF THE IMAand acted and cinarion on sideportes the Prancis Bacon, in his Effay agon Health, has

nation, but are wheles differed will and melans

__ Divifum, fic breve fiet opus. MART. Ep. iv. 83. The work, divided aptly, thorter grows. The work is 150 -undia oid distractes him from knotty and out

I SHALL first consider those pleasures of the imagination which arife from the actual view and furvey of outward objects: and thefeil think, all proceed from the fight of what is great, uncommon, or beautiful. There may, indeed, be fomething fo terrible or offentive that the horror or loathfomeness of an object may overbear the pleasure which results from its greatness, novelty, or beauty; but still there will be fuch a mixture of delight in the very difguit it gives us, as any of these three qualifications are most conspicuous and prevailing or soreland

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By greatness, I do not only mean the bulk of any fingle object, but the largeness of a whole view, confidered as one entire piece. Such are the prospects of an open champaign country, a vast uncultivated desert, of huge heaps of mountains, high rocks and precipices, or a wide expanse of water, where we are not struck with the novelty or beauty of the fight, but with that rude kind of magnificence which appears in many of these stupendous works of Nature. Our imagination loves to be filled with an object, or to grasp at any thing that is too big for its capacity. We are flung into a pleafing aftonishment at such unbounded views, and feel a

delightful stillness and amazement in the foul at the apprehensions of them. The mind of man naturally hates every thing that looks like a reftraint upon it, and is apt to fancy itself under a fort of confinement, when the fight is pent up in a narrow compass, and shortened on every fide by the neighbourhood of walls or mountains. On the contrary, a spacious horizon is an image of liberty, where the eye has room to range abroad, to expatiate at large on the immenfity of its views, and to lose itself amidst the variety of objects that offer themselves to its obfervation. Such wide and undetermined profpects are as pleafing to the fancy, as the freculations of eternity or infinitude are to the underflanding. But if there be a beauty or uncommonness joined with this grandeur, as in a troubled ocean, a heaven adorned with stars and meteors, or a spacious landscape cut out into rivers, woods, rocks, and meadows, the pleasure still grows upon us, as it arifes from more than a fingle principle those and visto stady.

Every thing that is new or uncommon raises a pleasure in the imagination, because it fills the soul with an agreeable surprise, gratifies its curiosity, and gives it an idea of which it was not before possessed. We are indeed so often conversant with one set of objects, and tired out with so many repeated shows of the same things, that whatever is new or uncommon contributes a little to vary human life, and to divert our minds, for a while, with the strangeness of its appearance. It serves us for a kind of refreshment, and takes off from that satiety we are

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apt to complain of, in our usual and ordinary entertainments. It is this that bestows charms on a monster, and makes even the imperfections of nature please us. It is this that recommends variety, where the mind is every instant called off to fomething new, and the attention not fuffered to dwell too long, and waste itself on any particular object. It is this, likewife, that improves what is great or beautiful, and makes it afford the mind a double entertainment Groves, fields, and meadows, are at any feafon of the year pleasant to look upon, but never fo much as in the opening of the spring, when they are all new and fresh, with their first gloss upon them, and not yet too much accustomed and familiar to the eye. For this reason there is nothing that more enlivens a prospect than rivers, jetteaus, or falls of water, where the fcene is perpetually shifting and entertaining the fight every moment with fomething that is new. We are quickly tired with looking upon hills and valleys, where every thing continues fixed and fettled in the same place and posture, but find our thoughts a little agitated and relieved at the fight of fuch objects as are ever in motion, and fliding away from beneath the eye of the not before possessed. We are indeed reblonded

But there is nothing that makes its way more directly to the foul than beauty, which immediately diffuses a secret satisfaction and complacency through the imagination, and gives a finishing to any thing that is great or uncommon. The very first discovery of it strikes the mind with an inward joy, and spreads a cheerfulness

and delight through all its faculties. There is not perhaps any real beauty or deformity more in one piece of matter than another because we might have been to made, that whatfoever now appears loathfome to us, might have thewn itfelf agreeable; but we find by experience that there are feveral modifications of matter which the mind, without any previous confideration, pronounces at first fight beautiful or deformed. Thus we fee that every different species of fenfible creatures has its different notions of beauty. and that each of them is most affected with the beauties of its own kind. This is no where more remarkable than in birds of the fame thape and proportion, where we often fee the mate determined in his courtship by the fingle grain or tincture of a feather, and never discovering any charms but in the colour of its species

Sett thalamo fervare fidem, fanctafque veretur Connubii leges; non illum in petione candor and I Sollicitat niveus; neque pravum accondit amorem il ni Splendida lanugo, vel bonesta in vertice crista, on soob Purpureusve nitor pennarum; ast agmina late Faminea explorat cautus, maculasque requirit Cognatas, paribusque interlita corpora gustis: Ni faceret, pictis filvam circum andique monstris Confusam aspiceres oulgo, partusque biformes, Et genus ambiguum, et veneris monumenta nefande. Hine Merula in nigro fe ablectat nigra marito, Hine focium lasciva petis Philamela canorum, lo not Agnoscitque pares sonitus, bine Nottua tetram bod to Canitiem alarum, et glauces miratur ecelles. Nempe sibi semper constat, crescitque quotannis Lucida progenies, castos confessa parentes; Dum virides inter faltus lucofque fonoros

Explicat ad solem patriisque coloribus ardet ?

The feather'd husband, to his partner true,

Preserves connubial rites inviolate.

With cold indifference every charm he sees,

The milky whiteness of the stately neck,

The shining down, proud crest, and purple wings.

But cautious with a searching eye explores

The semale tribes, his proper mate to find,

With kindred colours mark'd: did he not so,

The grove with painted monsters would abound,

The ambiguous product of unnatural love.

The blackbird hence selects her sooty spouse;

The nightingale, her musical compeer,

Lur'd by the well-known voice: the bird of night,

Smit with his dusky wings and greenish eyes,

Wooes his dun paramour. The beauteous race

Speak the chaste loves of their progenitors;

When, by the fpring invited, they exult In woods and fields, and to the fun unfold Their plumes, that with paternal colours glow.

There is a second kind of beauty that we find in the several products of art and nature, which does not work in the imagination with that warmth and violence as the beauty that appears in our proper species, but is apt however to raise in us a secret delight, and a kind of sondness for the places or objects in which we discover it. This consists either in the gaiety or variety of colours, in the symmetry and proportion of parts, in the arrangement and disposition of bodies, or in a just mixture and concurrence of all together. Among these several kinds of

It would feem, from his manner of introducing them, that Mr. Addison was himself the author of these fine verses,

beauty the eye takes most delight in colours. We no where meet with a more glorious or pleasing show in nature, than what appears in the heavens at the rising and setting of the sun, which is wholly made up of those different stains of light that shew themselves in clouds of a different situation. For this reason we find the poets, who are always addressing themselves to the imagination, borrowing more of their epithets from colours than from any other topic.

As the fancy delights in every thing that is great, strange, or beautiful, and is still more pleased the more it finds of these perfections in the same object, so it is capable of receiving a new fatisfaction by the affiftance of another fense Thus any continued found, as the mulic of birds, or a fall of water, awakens every moment the mind of the beholder, and makes him more attentive to the feveral beauties of the place that lie before him. Thus if there arises a fragrancy of fmells or perfumes, they heighten the pleafures of imagination, and make even the colours and yerdure of the landscape appear more agreeable; for the ideas of both fenses recommend each other, and are pleafanter together, than when they enter the mind separately: as the different colours of a picture, when they are well difposed, set off one another, and receive an additional beauty from the advantage of their lituawant of finch a light, all that we can do in noit

By Addison, dated, as the signature seems to imply, from his office; or sketched, it may be, originally at Oxford. See N° 489, ad finem, note; and N° 221, final note on Addison's signatures, c, L, 1, 0; of the meaning of which a more satisfactory explication seems to be wanting.

1101 No 413. Tuefday, June 24, 1712000 od

beauty the eye takes most delight in colours. We no where meet with a prore divious or

of light that they themfelves in clouds of a different figuation T K 3 T K Q 3 we and the

Why the necessary cause of our being pleased with what is great, new, or beautiful, unknown. Why the final cause more known and more useful. The final cause of our being pleased with what is great. The final cause of our being pleased with what is new. The final cause of our being pleased with what is beautiful in our own species. The final cause of our being pleased with what is beautiful in general.

new fatisfaction by the affiliance of another fense. Thus any continuevilition by tive, total always of birds, or total always awakens every moment the

mind of enwersheis for the district at a she at a terminal of the feveral beauties of the place that

lie before him. Thus if there arifes a fragrancy of

Though in yesterday's paper we considered how every thing that is great, new, or beautiful, is apt to affect the imagination with pleasure, we must own that it is impossible for us to assign the necessary cause of this pleasure, because we know neither the nature of an idea, nor the substance of a human soul, which might help us to discover the conformity or disagreeableness of the one to the other; and therefore, for want of such a light, all that we can do in spe-

PAPER III. On the Pleasures of the Imagination. See the two preceding and the nine following papers.

from his politice; or ster them is more be, or grandy at Ostord

culations of this kind, is to reflect on those operations of the soul that are most agreeable, and to range, under their proper heads, what is pleasing or displeasing to the mind, without being able to trace out the several necessary and efficient causes from whence the pleasure or displeasure arises.

Final causes lie more bare and open to our observation, as there are often a greater variety that belong to the same effect; and these, though they are not altogether so satisfactory, are generally more useful than the other, as they give us greater occasion of admiring the goodness and

wisdom of the first Contriver. The man had not better

One of the final causes of our delight in any thing that is great, may be this. The Supreme Author of our being has fo formed the foul of man, that nothing but himself can be its last, adequate, and proper happiness. Because, therefore, a great part of our happiness must arise from the contemplation of his being, that he might give our fouls a just relish of fuch a contemplation, he has made them naturally delight in the apprehension of what is great or unlimited. Our admiration, which is a very pleafing motion of the mind, immediately rifes at the confideration of any object that takes up a great deal of room in the fancy, and by confequence, will improve into the highest pitch of astonish ment and devotion when we contemplate his nature, that is neither circumfcribed by time nor place, nor to be comprehendeded by the largest capacity of a created being. He has annexed a fecret pleasure to the idea

of any thing that is new or uncommon, that he might encourage us in the purfuit after knowledge, and engage us to fearch into the wonders of his creation; for every new idea brings fuch a pleafure along with it as rewards any pains we have taken in its acquisition, and consequently ferves as a motive to put us upon fresh discoveries to coules lie more bure and open talle

He has made every thing that is beautiful in our own fpecies pleafant, that all creatures might be tempted to multiply their kind, and fill the world with inhabitants; for it is very remarkable that wherever nature is croffed in the production of a monster (the result of any unnatural mixture) the breed is incapable of propagating its likeness, and of founding a new order of creatures: fo that unless all animals were allured by the beauty of their own species, generation would be at an end, and the earth unfore, a great part of our happiness re belgong

In the last place, he has made every thing that is beautiful in all other objects pleasant, or rather has made fo many objects appear beautiful, that he might render the whole creation more gay and delightful. He has given almost every thing about us the power of raising an agreeable idea in the imagination: fo that it is impossible for us to behold his works with coldness or indifference, and to survey so many beauties without a fecret fatisfaction and complacency. Things would make but a poor appearance to the eye, if we faw them only in their proper figures and motions: and what reason can we affign for their exciting in us many of those

ideas which are different from any thing that exifts in the objects themselves (for such are light and colours), were it not to add fupernumerary ornaments to the universe, and make it more agreeable to the imagination? We are every where entertained with pleafing shows and apparitions; we discover imaginary glories in the heavens, and in the earth, and fee fome of this visionary beauty poured out upon the whole creation; but what a rough unlightly sketch of nature should we be entertained with, did all her colouring disappear, and the several distinctions of light and shade vanish? In short, our fouls are at present delightfully lost and bewildered in a pleafing delution, and we walk about like the enchanted hero in a romance, who fees beautiful castles, woods, and meadows; and at the same time hears the warbling of birds, and the purling of streams; but, upon the finishing of some secret spell, the fantastic scene breaks up, and the disconsolate knight finds himself on a barren heath, or in a folitary defart. It is not improbable that fomething like this may be the ftate of the foul after its first separation, in respect of the images it will receive from matter, though indeed the ideas of colours are so pleasing and beautiful in the imagination, that it is possible the foul will not be deprived of them, but perhaps find them excited by some other occasional cause, as they are at present by the different impressions of the subtle matter on the organ of fight a sid most smeet it bouch molith A . I

I have here supposed that my reader is acquainted with that great modern discovery, which

is at present universally acknowledged by all the enquirers into natural philosophy: namely, that light and colours, as apprehended by the imagination, are only ideas in the mind, and not qualities that have any existence in matter. As this is a truth which has been proved incontestably by many modern philosophers, and is indeed one of the finest speculations in that seience, if the English reader would see the notion explained at large, he may find it in the eighth chapter of the second book of Mr. Locke's Essay on Human Understanding.

The following letter of Steele to Addison is reprinted here from the original edition of The Spectator in folio.

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Mr. SPECTATOR,

I WOULD not divert the course of your discourses, when you seem bent upon obliging the world with a train of thinking, which, rightly attended to, may render the life of every man who reads it more easy and happy for the future. The pleasures of the imagination are

^{&#}x27;See Dr. Reid's Enquiry into the Human Mind; and Dr. Beattie's Essay on the Immutability of Truth, passim. The curious reader may see some ingenious remarks, chiefly on the style and composition of Addison's papers on the Pleasures of the Imagination, in Dr. Blair's Lectures on Rhetoric, and the Belles Lettres, in 3 vols. 8vo. 1787.

[&]quot;By Addison, dated it seems from his office; or sketched at Oxford. See N° 489, note on signature O; and final note to N° 221; extract from Steele's dedication of The Drummer to Mr. Congreve.

what bewilder life, when reason and judgment do not interpose; it is therefore a worthy action in you to look carefully into the powers of fancy, that other men, from the knowledge of them, may improve their joys, and allay their gricfs, by a just use of that faculty. I fay, fir, I would not interrupt you in the progress of this discourse; but if you will do me the favour of inferting this letter in your next paper, you will do some fervice to the public, though not in so noble a way of obliging, as that of improving their minds. Allow me, fir, to acquaint you with a defign (of which I am partly author), though it tends to no greater a good than that of getting money. I should not hope for the favour of a philosopher in this matter, if it were not attempted under all the reftrictions which you fages put upon private acquifitions. The first purpose which every good man is to propose to himself, is the service of his prince and country; after that is done, he cannot add to himself, but he must also be beneficial to them. This scheme of gain is not only consistent with that end, but has its very being in fubordination to it; for no man can be a gainer here but at the fame time he himself, or some other, must fucceed in their dealings with the government. It is called 'The Multiplication Table,' and is fo far calculated for the immediate fervice of her majesty, that the same person who is fortunate in the lottery of the state may receive yet further advantage in this table. And I am fure nothing can be more pleafing to her gracious temper than to find out additional methods of in-Vol. VI.

creating their good fortune who adventure any thing in her fervice, or laying occasions for others to become capable of ferving their country who are at present in too low circumstances to exert themselves. The manner of executing the delign is by giving out receipts for half guineas received, which shall entitle the formnate bearer to certain fums in the table, as is fet forth at large in the proposals printed the agd instant. There is another circumstance in this defign which gives me hopes of your favour to at, and that is what Tully advises, to wit, that the benefit is made as diffusive as possible. Every one that has half a guinea is put into the possibility, from that small fum, to raise himfelf an easy fortune: when these little parcels of wealth are, as it were, thus thrown back again into the redonation of Providence, we are to expect that fome who live under hardships or obscurity, may be produced to the world in the figure they deserve by this means. I doubt not but this last argument will have force with you, and I cannot add another to it, but what your feverity will, I fear, very little regard, which is that I am, I remain and are nom on tot shi of

omen Sir, Alexand and amin and

Your greatest admirer,

RICHARD STEELE.

See the advertisment annexed to N° 417, and note in this edition. The advertisement referred to, and the letter here given, are restored from the original papers of the Spectator in solio, having been dropped in all the subsequent editions, to illustrate a circumstance in Steele's history unfairly and invidiously stated by Swift, where in his journal letters to

Nº 414. Wednesday, June 25, 1712.

CONTENTS.

The works of nature more pleasant to the imagination than those of art. The works of nature still more pleasant, the more they refemble those of art. The works of art more pleafant, the more they refemble those of nature. Our English plantations and gardens considered in the foregoing light.

Alterius fic animamot Altera poscit opem ses, et conjurat amici.

fiv bet ai bus , memorine continue and is fed wife. But mutually they need each other's help.

Roscommon.

IF we consider the works of nature and art, as they are qualified to entertain the imagination, we shall find the last very defective, in comparison of the former; for though they may fometimes appear as beautiful or strange, they

Mrs. Johnson he tells her, with an illiberal exultation, or an unfriendly and unfeeling jocularity, Steele was the other day arrested for a scheme of a lottery contrary to act of parliament; but it is thought the profecution will be dropt, out of tenderness to him'-or words to the same purpose, for the annotator is under the necessity here of quoting from memory. The curious reader may eafily be latisfied of the fu-tility of this idle information, by having recourse to the preceding references. It is almost needless to add, that when Steele was obstructed in his design, he religiously repaid the subscriptions.

PAPER IV. On the Pleasures of the Imagination. the three preceding and the eight following papers.

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can have nothing in them of that vastness and immensity, which afford so great an entertainment to the mind of the beholder. The one may be as polite and delicate as the other, but can never shew herself fo august and magnificent in the defign. There is fomething more bold and masterly in the rough careless strokes of nature, than in the nice touches and embellishments of art. The beauties of the most stately garden or palace lie in a narrow compais, the imagination immediately runs them over, and requires fomething elfe to gratify her; but in the wide fields of nature, the fight wanders up and down without confinement, and is fed with an infinite variety of images, without any certain stint or number. For this reason we always find the poet in love with the country life, where nature appears in the greatest perfection, and furnishes out all those scenes that are most apt to delight the imagination.

Scriptorum chorus omnis amat nemus, et fugit urbes. Hon. 2. Ep. ii. 77.

To ease and silence, ev'ry muse's son.' Porn

Hic secura quies, et nescia fallere vità,
Dives opum variarum; bic latis otia fundis,
Spelunçæ, vivique lacus; bic frigida Tempe,
Mugitusque boum, mollesque sub arbore somni.
Virg. Georg. ii. 476.

A harmless life that knows not how to cheat,
With home-bred plenty the rich owner bless,
And rural pleasures crown his happiness.

Unvex'd with quarrels, undisturb'd with noise,
The country king his peaceful realm enjoys:
Cool grots, and living lakes, the flow'ry pride
Of meads, and streams that through the valley glide;
And shady groves that easy sleep invite,
And, after toilsome days, a sweet repose at night.'

DRYDEN.

But though there are feveral of those wild fcenes, that are more delightful than any artificial shows; yet we find the works of nature still more pleafant, the more they refemble those of art: for in this case our pleasure rises from a double principle; from the agreeableness of the objects to the eye, and from their similitude to other objects. We are pleased as well with comparing their beauties, as with furveying them, and can represent them to our minds, either as copies or originals. Hence it is that we take delight in a prospect which is well laid out, and diverlified with fields and meadows, woods, and rivers; in those accidental landscapes of trees, clouds, and cities, that are fometimes found in the veins of marble, in the curious fretwork of rocks and grottos; and, in a word, in any thing that hath fuch a variety or regularity as may feem the effect of defign in what we call the works of chance,

If the products of nature rife in value according as they more or less resemble those of art, we may be sure that artificial works receive a greater advantage from their resemblance of such as are natural; because here the similitude is not only pleasant, but the pattern more persect. The prettiest landscape I ever saw, was one

drawn on the walls of a dark room, which flood opposite on one side to a navigable river, and on the other to a park. The experiment is very common in optics *. Here you might discover the waves and fluctuations of the water in ftrong and proper colours, with the picture of a ship entering at one end, and failing by degrees through the whole piece. On another there appeared the green shadows of trees, waving to and fro with the wind, and herds of deer among them in miniature, leaping about upon the wall. I must confess, the novelty of such a fight may be one occasion of its pleasantness to the imagination; but certainly its chief reason is its near refemblance to nature, as it does not only, like other pictures, give the colour and figure, but the motions of the things it represents.

We have before observed, that there is generally in nature something more grand and august, than what we meet with in the curiosities of art. When, therefore, we see this imitated in any measure, it gives us a nobler and more exalted kind of pleasure than what we receive from the nicer and more accurate productions of art. On this account our English gardens are not so entertaining to the fancy as those in France and Italy, where we see a large extent of ground covered over with an agreeable mixture of garden and forest, which represent every where an artificial rudeness, much more charming than

This refers to the fine representations of nature produced by the optical instruments called the camera obscura, the eye, &c. in a darkened room, which were probably new at the date of this paper.

that neatness and elegancy which we meet with in those of our own country. It might indeed be of ill confequence to the public, as well as unprofitable to private perfons, to alienate for much ground from pasturage, and the plough, in many parts of a country that is fo well peopled, and cultivated to a far greater advantage. But why may not a whole estate be thrown into a kind of garden by frequent plantations, that may turn as much to the profit as the pleafure of the owner? A marsh overgrown with willows, or a mountain fladed with oaks, are not only more beautiful but more beneficial, than when they lie bare and unadorned. Fields of corn make a pleasant prospect, and if the walks were a little taken care of that lie between them, if the natural embroidery of the meadows were helped and improved by some small additions of art, and the feveral rows of hedges fet off by trees and flowers, that the foil was capable of receiving, a man might make a pretty landscape of his own possessions.

Writers who have given us an account of China, tell us the inhabitants of that country laugh at the plantations of our Europeans, which are laid out by the rule and line; because they fay, any one may place trees in equal rows and uniform figures. They choose rather to show a genius in works of this nature, and therefore always conceal the art by which they direct themselves. They have a word, it seems, in their language, by which they express the particular beauty of a plantation that thus strikes the imagination at first fight, without discovering

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what it is that has fo agreeable an effect. Our British gardeners, on the contrary, instead of humouring nature, love to deviate from it as much as possible. Our trees rife in cones, globes, and pyramids. We fee the marks of the fciffars upon every plant and bush. I do not know whether I am fingular in my opinion, but, for my own part, I would rather look upon a tree in all its luxuriancy and diffusion of boughs and branches, rather than when it is thus cut and trimmed into a mathematical figure; and cannot but fancy that an orchard in flower looks infinitely more delightful, than all the little labyrinths of the most finished parterre. But as our great modellers of gardens have their magazines of plants to dispose of, it is very natural for them to tear up all the beautiful plantations of fruit-trees, and contrive a plan that may most turn to their own profit, in taking off their evergreens, and the like moveable plants, with which their shops are plentifully stocked.

By Addison, dated it seems from his office, or perhaps composed from sketches in his common-place-book written when at Oxford. See the final notes to the two preceding papers.

It is almost unnecessary to observe here, that these eleven papers of Addison gave rise to Dr. Akenside's fine poem, entitled The Pleasures of the Imagination, of which there are

shraps conocal that are by which thay care themselves. They have a word, it feed to as their languages by which the weapers the puracular brakes of a chartain that this iteles the magination at fail tight, without the itelestation

now fo many editions.

Nº 415.

Nº 415. Thursday, June 26, 1712.

CONTENTS.

Of architecture, as it affects the imagination. Greatness in architecture relates either to the bulk or to the manner. Greatness of bulk in the ancient oriental buildings. The ancient accounts of these buildings confirmed, 1. From the advantages for raising such works, in the first ages of the world, and in the eastern climates; 2. From several of them which are still extant. Instances how greatness of manner affects the imagination. A French author's observations on this subject. Why concave and convex figures give a greatness of manner to works of architecture. Every thing that pleases the imagination in architecture, is either great, beautiful, or new.

Adde tot egregias urbes, operumque laborem.

VIRG. Georg. ii 155.

among us at pacient.

Witness our cities of illustrious name, Their costly labour, and stupendous frame.

Davney

HAVING already shewn how the fancy is affected by the works of nature, and afterwards considered in general both the works of nature and of art, how they mutually affift and complete each other in forming such scenes and prospects as are most apt to delight the mind of the beholder, I shall in this paper throw together some reslections on that particular art, which has a more immediate tendency, than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse. The art I mean is that of ar-

PAPER V. On the Pleasures of the Imagination. See the four preceding and seven following papers.

chitecture, which I shall consider only with regard to the light in which the foregoing speculations have placed it, without entering into those rules and maxims which the great masters of architecture have laid down, and explained at large in numberless treatises upon that subject.

Greatness, in the works of architecture, may be considered as relating to the bulk and body of the structure, or to the manner in which it is built. As for the first, we find the ancients, especially among the eastern nations of the world, infinitely superior to the moderns.

Not to mention the tower of Babel, of which an old author fays, there were the foundations to be feen in his time, which looked like a fpacious mountain; what could be more noble than the walls of Babylon, its hanging gardens, and its temple to Jupiter Belus, that rose a mile high by eight several stories, each story a furlong in height, and on the top of which was the Baby-Ionian observatory? I might here, likewise, take notice of the huge rock that was cut into the figure of Semiramis, with the smaller rocks that lay by it in the shape of tributary kings; the prodigious bason, or artificial lake, which took in the whole Euphrates, till fuch time as a new canal was formed for its reception, with the feveral trenches through which that river was conveyed. I know there are persons who look upon some of these wonders of art as fabulous; but I cannot find any ground for fuch a fuspicion; unless it be that we have no such works among us at present. There were indeed many greater advantages for building in those times, and in that part of the world, than have been

met with ever fince. The earth was extremely fruitful; men lived generally on pasturage, which requires a much smaller number of hands than agriculture. There were few trades to employ the busy part of mankind, and fewer arts and sciences to give work to men of speculative tempers: and, what is more than all the rest, the prince was absolute; fo that, when he went to war, he put himfelf at the head of a whole people; as we find Semiramis leading her three millions to the field, and yet overpowered by the number of her enemies. It is no wonder, therefore, when she was at peace, and turning her thoughts on building, that the could accomplish fuch great works, with fuch a prodigious multitude of labourers: besides that in her climate there was small interruption of frosts and winters, which make the northern workmen lie half the year idle. I might mention too, among the benefits of the climate, what historians say of the earth, that it fweated out a bitumen or natural kind of mortar, which is doubtless the fame with that mentioned in holy writ, as contributing to the structure of Babel: Slime they used instead of mortar. kelforus colores

In Egypt we still see their pyramids, which answer to the descriptions that have been made of them; and I question not but a traveller might find out some remains of the labyrinth that covered a whole province, and had a hundred temples disposed among its several quarters and divisions.

The wall of China is one of these eastern pieces of magnificence, which makes a figure

even in the map of the world, although an account of it would have been thought fabulous, were not the wall itself still extant.

We are obliged to devotion for the noblest buildings that have adorned the several countries of the world. It is this which has set men at work on temples and public places of worship, not only that they might, by the magnificence of the building, invite the Deity to reside within it, but that such stupendous works might, at the same time, open the mind to vast conceptions, and sit it to converse with the divinity of the place. For every thing that is majestic imprints an awfulness and reverence on the mind of the beholder, and strikes in with the natural greatness of the soul.

In the fecond place we are to confider greatness of manner in architecture, which has such
force upon the imagination, that a small building, where it appears, shall give the mind nobler
ideas than one of twenty times the bulk, where
the manner is ordinary or little. Thus, perhaps,
a man would have been more astonished with
the majestic air that appeared in one of Lysippus's statues of Alexander, though no bigger
than the life, than he might have been with
mount Athos, had it been cut into the figure of
the hero, according to the proposal of Phidias,
with a river in one hand, and a city in the
other.

Let any one reflect on the disposition of mind he finds in himself, at his first entrance into the Pantheon at Rome, and how the imagination is filled with fomething great and amazing; and, at the fame time, confider how little, in proportion, he is affected with the infide of a gothic cathedral, though it be five times larger than the other; which can arise from nothing else but the greatness of the manner in the one, and the meanness in the other.

I have feen an observation upon this subject in a French author, which very much pleafed me. It is in monfieur Freart's Parallel of the ancient and modern Architecture. I shall give it the reader with the fame terms of art which he has made use of. I am observing, fays he a thing which, in my opinion, is very curious, whence it proceeds, that in the fame quantity of fuperficies, the one manner feems great and magnificent, and the other poor and trifling; the reason is fine and uncommon. I say then, that to introduce into architecture this grandeur of manner, we ought fo to proceed, that the division of the principal members of the order may confift but of few parts, that they be all great, and of a bold and ample relievo, and fwelling; and that the eye beholding nothing little and mean, the imagination may be more vigorously touched and affected with the work that stands before it. For example; in a cornice; if the gola or cymatium of the corona, the coping, the modillions or dentelli, make a noble show by their graceful productions, if we see none of that ordinary confusion which is the refult of those little cavities, quarter rounds of the aftragal, and I know not how many other

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intermingled particulars, which produce no effect in great and maffy works, and which very unprofitably take up place to the prejudice of the principal member, it is most certain that this manner will appear solemn and great; as on the contrary, that it will have but a poor and mean effect, where there is a redundancy of those smaller ornaments, which divide and feat-ter the angles of the fight into such a multitude of rays, so present together that the whole will appear but a consusion.

Among all the figures of architecture, there are none that have a greater air than the concave and the convex; and we find in all the ancient and modern architecture, as well in the remote parts of China, as in countries mearer home, that round pillars and vaulted roofs make a great part of those buildings which are defigned for pomp and magnificence. The reason I take to be, because in these figures we generally fee more of the body, than in those of other kinds. There are, indeed, figures of bodies, where the eye may take in two thirds of the furface; but as in fuch bodies the fight must split upon several angles, it does not take in one uniform idea, but several ideas of the same kind. Look upon the outlide of a dome, your eye half farrounds it: look upon the infide, and at one glance you have all the prospect of it; the entire concavity falls into your eye at once, the fight being as the center that collects and gar thers into it the lines of the whole circumfer rence: in a square pillar, the sight often takes in but a fourth part of the furface; and in s fquare concave, must move up and down to the different sides, before it is master of all the inward surface. For this reason, the fancy is insinitely more struck with the view of the open air, and skies, that passes through an arch, than what comes through a square, or any other figure. The figure of the rainbow does not contribute less to its magnificence, than the colours to its beauty, as it is very pectically described by the son of Sirach: Look upon the rainbow, and praise him that made it; very beautiful it is in its brightness; it encompasses the heavens with a glorious circle, and the hands of the Most High have bended it.

Having thus spoken of that greatness which affects the mind in architecture, I might next shew the pleasure that rises in the imagination from what appears new and beautiful in this art; but as every beholder has naturally a greater taste of these two persections in every building which offers itself to his view, than of that which I have hitherto considered, I shall not trouble my readers with any reflections upon it. It is sufficient for my present purpose to observe, that there is nothing in this whole art which pleases the imagination, but as it is great, uncommon, or beautiful.

By Addison, dated apparently from his office; or the fignature may mean that it was sketched originally at Oxford, when he was a student there.

^{**} Whereas the proposal called the Multiplication Table is under an information from the attorney-general, in humble submission and duty to her majesty, the said undertaking is laid down, and attendance is this day given in Ship-yard, in Bartholemew-lane, to repay the sums that have been paid into

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in the imagination

Nº 416. Friday, June 27, 1712.

CONTENTS.

The secondary pleasures of the imagination. The several sources of these pleasures (statuary, painting, description, and music) compared together. The final cause of our receiving pleasure from these several sources. Of descriptions in particular. The power of words over the imagination. Why one reader is more pleased with descriptions than another.

Quatenus boc simile est oculis, quod mente videmus.

So far as what we see with our minds bears similitude to what we see with our eyes.

ster realistantinology and work

I ar first divided the pleasures of the imagination into such as arise from objects that are actually before our eyes, or that once entered in at our eyes, and are afterwards called up into the mind either barely by its own operations, or on occasion of something without us, as statues, or descriptions. We have already considered the first division, and shall therefore en-

the faid Table without deduction. Spect. in folio, N° 417. See Spect. N° 413, ad finem; and Swift's Works, edit. in crown 8vo, 1768, 24 vols. volume xix. p. 169. 'Steele was arrested the other day for making a lottery, directly against an act of parliament. He is now under prosecution, &c.' July 1, 1712. Let. to Mrs. Dingley.

PAPER VI. On the Secondary Pleasures of the Imagination. See the five preceding and fix following papers. **185**

have called The Secondary Pleasures of the Imagination When I say the ideas we receive from statues, descriptions, or such like occasions, are the same that were once actually in our view, it must not be understood that we had once seen the very place, action, or person, that are carved or described at it is sufficient that we have seen places, persons, or actions in general, which bear a resemblance, or at least some remote analogy, with what we find represented; since it is in the power of the imagination, when it is once stocked with particular ideas, to enlarge, compound, and vary them at her own pleasure.

Among the different kinds of representation, flatuary is the most natural, and shews us something likest the object that is represented To make use of a common instance, let one who is born blind, take an image in his hands, and trace out with his fingers the different furrows and impressions of the chissel, and he will easily conceive how the shape of a man, or beaft, may be represented by it; but should he draw his hand over a picture, where all is smooth and uniform, he would never be able to imagine how the feveral prominences and depressions of a human body could be shewn on a plain piece of canvas, that has in it no unevenness or irregularity. Description runs yet farther from the things it represents than painting: for a picture bears a real resemblance to its original, which letters and fyllables are wholly void of Colours fpeak all languages, but words are under-VOL. VI.

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flood only by fuch a people or nation of Forthis reason, though men's necessities quickly put them on finding out speech, writing is probably of a later invention than painting; particularly we are told that in America, when the Spaniards first arrived there, expresses were sent to the emperor of Mexico in paint, and the news of his country delineated by the strokes of a pencil, which was a more natural way than that of writing, though at the fame time much more imperfect, because it is impossible to draw the little connexions of fpeech, or to give the picture of a conjunction or an adverb. It would be yet more strange to represent visible objects by founds that have no ideas annexed to them, and to make fomething like description in music Yet it is certain, there may be confused imperfect notions of this nature raifed in the image nation by an artificial composition of notes; and we find that great masters in the art are able fometimes, to fet their hearers in the heat and hurry of a battle, to overcast their minds with melancholy scenes and apprehensions of deaths and funerals, or to lull them into pleafing dreams of groves and elyfums big a rave bad

In all these instances, this secondary pleasure of the imagination proceeds from that action of the mind, which compares the ideas arising from the original objects with the ideas we receive from the statue, picture, description, or sound that represents them. It is impossible for us to give the necessary reason why this operation of the mind is attended with so much pleasure, as I have before observed on the same occasion;

but we find a great variety of entertainments derived from this fingle principle; for it is this that not only gives us a relifh of statuary, painting, and description, but makes us delight in all the actions and arts of mimicry. It is this that makes the feveral kinds of wit pleasant, which confifts, as I have formerly thewn, in the affinity of ideas; and we may add, it is this also that raifes the little fatisfaction we fometimes find in the different forts of false wit; whether it confifts in the affinity of letters, as an anagram, acroftic; or of fyllables, as in doggrel rhimes, echoes; or of words, as in puns, quibbles; or of a whole fentence or poem, as wings and altars. The final cause, probably, of annexing pleasure to this operation of the mind, was to quicken and encourage us in our fearches after truth, fince the diftinguishing one thing from another, and the right discerning betwirt our ideas, depends wholly upon our comparing them together, and observing the congruity or disagreement that appears among the feveral works of how it comes to pass that several reader. srutan

But I shall here confine myself to those pleafures of the imagination, which proceed from ideas raised by words, because most of the observations that agree with descriptions, are equally applicable to painting and statuary.

Words, when well chosen, have so great a force in them, that a description often gives us more lively ideas than the fight of things them-felves. The reader finds a scene drawn in stronger colours, and painted more to the life in his imagination, by the help of words than by

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an actual furvey of the scene which they describe. In this case the poet feems to get the better of nature: he takes, indeed, the landscape after her, but gives it more vigorous touches, heightens its beauty, and fo enlivens the whole piece, that the images which flow from the objects themselves appear weak and faint, in comparison of those that come from the expressions. The reason, probably, may be, because, in the furvey of any object, we have only fo much of it painted on the imagination as comes in at the eye; but in its description, the poet gives us as free a view of it as he pleases, and discovers to us feveral parts, that either we did not attend to, or that lay out of our fight when we first beheld it. As we look on any object, our idea of it is, perhaps, made up of two or three fimple ideas; but when the poet represents it, he may either give us a more complex idea of it, or only raise in us fuch ideas as are most apt to affect the imagination with an duration

It may be here worth our while to examine how it comes to pass that several readers, who are all acquainted with the same language, and know the meaning of the words they read, should nevertheless have a different relish of the same descriptions. We find one transported with a passage, which another runs over with coldness and indifference; or finding the representation extremely natural, where another can perceive nothing of likeness and conformity. This different taste must proceed either from the persection of imagination in one more than in another, or from the different ideas that several

readers affix to the same words. For, to have a true relish, and form a right judgment of a description, a man should be born with a good imagination, and must have well weighed the force and energy that lie in the feveral words of a language, so as to be able to diffinguish which are most fignificant and expressive of their proper ideas, and what additional frength and beauty they are capable of receiving from conjunction with others of The fancy must be warm, to retain the print of those images it hath received from outward objects; and the judgment discerning, to know what expressions are most proper to clothe and adorn them to the best advantage. A man who is deficient in either of these respects, though he may receive the general notion of a description, can never see distinctly all its particular beauties; as a person with a weak fight may have the confused profpect of a place that lies before him, without entering into its feveral parts, or difcerning the variety of its colours in their full glory and perone mafter of th' Molien fong. ATTER noifted

By Addison, dated, it seems, from his office. See final of what we have formerly feen, orten raties up a

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whole scene of imagery, and awakens numberlets ideas that before flept in the imagination fuch a particular finell or colour is able to fill the mind, on a fudden, with the bicture of the field or gardens where we first thet with it, and to flanc worm in the pica

PAPER VIL On the Pacalures of the Imagination. the fix preceding and five following parent.

Nº 417. Saturday, June 28, 1712.

CONTENTS.

How a whole set of ideas hang together, &c. A natural cause affigued for it. How to perfect the imagination of a writer. Who among the ancient poets had this faculty in it greatest perfection. Homer excelled in imagining what is great; Virgil in imagining what is beautiful; Ovid in imagining what is new. Our own countryman Milton wery perfect in all these three respects.

Nascentem placido lumine videris, on a control los son Nascentem placido lumine videris, on a control los Non illum labor Isthmius

be Clarabit pugilem, non equis impiger, 8cc. 1010 01 199000

Et spissa nemorum coma Fingent Aolso carmine nobilem.

Hor. Od ii. 1.

Of numbers 'fmil'd, shall never grace'
The Isthinian gauntlet, or be seen that show a single First in the famid Olympic race and contains a lost of the seen that the same of the seen that the seen t

Rich Tibur's fertile meads along,
And fhady groves, his haunts shall know

The master of th' Æolian song. ATTERBURY.

WE may observe, that any single circumstance of what we have formerly seen, often raises up a whole scene of imagery, and awakens number-less ideas that before slept in the imagination; such a particular smell or colour is able to fill the mind, on a sudden, with the picture of the fields or gardens where we first met with it, and to

PAPER VII. On the Pleasures of the Imagination. See the fix preceding and five following papers.

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Nº 4171

bring up into niew all the variety of images that once attended it Our imagination takes the hint, and leads us unexpectedly into cities or theat tres, plains or meadows: "We may further obferve, when the fancy thus reflects on the fornes that have past in it formerly, those which were at first pleasant to behold, appear more for upon reflection; and what the memory heightens the delightfulness of the original. A Cartelian would account for both these instances in the following ceive lively ideas from outward objects, tnemain no The fet of ideas which we received from fuch profescil or garden, having entered the mind at the fame time, have a fet of traces belonging to them in the brain, bordering very near upon one another; when, therefore, any one of their ideas arifes in the imagination, and confequently dispatches a flow of animal fpirits to its proper trace, these spirits, in the violence of their motion, run not only into the trace to which they were more particularly directed, but into feveral of those that he about it, By this means they awaken other ideas of the fame fet, which immediately determine a new dispatch of fpirits that in the fame manner open other neighbouring traces, till at last the whole fet of them is blown up, and the whole profpect or garden flourishes in the imagination. But because the pleasure we receive from these places far furmounted, and overcame the little difagreeableness we found in them; for this reason there was at first a wider passage worn in the pleasure traces, and, on the contrary, so narrow a one in those which belonged to the disagreeable ideas, that they were quickly stopt up, and rendered

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incapable of receiving any animal fpirits, and confequently of exciting any unpleafant ideas in the memory of the confequence o

It would be in vain to inquire, whether the power of imagining things firongly proceeds from any greater perfection in the foul, or from any nicer texture in the brain of one man than of another of But this is certain b that a noble writer should be born with this faculty in its full friength and vigour, for as to be able to receive lively ideas from outward objects, to retain them long, and to range them together, dipon occasion, in fuch figures and representations, as are most likely to hit the fancy of the readen A poet should take as much pains in forming his imagination, as a philosopher in cultivation his understanding. He must gain a due relia of the works of nature, and be thoroughly converfant in the various feenery of a country life.

When he is stored with country images, if he would go beyond pastoral, and the lower kinds of poetry, he ought to acquaint himself with the pomp and magnificence of courts. He should be very well versed in every thing that is noble and stately in the productions of art, whether it appear in painting or statuary, in the great works of architecture which are in their present glory, or in the ruins of those which flourished in for

mer ages some short there place esperant

Such advantages as these help to open a man's thoughts, and to enlarge his imagination, and will therefore have their influence on all kinds of writing, if the author knows how to make right use of them. And among those of the learned languages who excel in this talent, the

most perfect in their several kinds are perhaps Homer, Virgily and Ovid. The first strikes the imagination wonderfully with what is great, the fecond with what is beautiful, and the last with what is ftrange Reading the Iliad, is like travelling through a country uninhabited, where the fancy is entertained with a thousand favage prospects of vast deserts, wide uncultivated marshes, huge forests, misshapen rocks and pre-cipices. On the contrary, the Æneid is like well-ordered garden, where it is impossible to find out any part unadorned, or to cast our eyes upon a fingle fpot that does not produce forme beautiful plant or flower. But when we are in the Metamorphoils, we are walking on enchange ed ground, and fee nothing but feenes of magic lying round us. a mount supremul - --

Homer is in his province, when he is describing a battle or a multitude, a hero or a god. Virgil is never better pleased than when he is in his elyfum, or copying out an entertaining picture. Homer's epithets generally mark out what is great; Virgil's, what is agreeable. Nothing can be more magnificent than the figure Jupiter makes in the first Iliad, nor more charming than

that of Venus in the first Encident vino Hart.

H, n xuavinom ew opputs vivos Konsier, Αμεροσίαι δ' άρα χαίται επερρώσαντο ανακίος Κρατός απ' αθανατοιο μέγαν δ' ελέλιξιν "Ολυμπον. Iliad. i. 428. timetel all the pic

'He fpoke, and awful bends his fable brows; Shakes his ambrofial curls, and gives the nod, The stamp of fate, and fanction of the god: High heav'n with trembling the dread fignal took, And all Olympus to the center shook.' Pope

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zand Dixit et evertens rojed cervice refulft ettog flom Ambrofieque come divinum vertice adatem V Tomel Spiravere : pedes westis defluxit ad imos noitenipami Et vera incessu patuit des mod ei tod v. An. i 1906.

Thus having faid, the turn'd and made appear Her neck refulgent, and dishevel'd bair

Which, flowing from her shoulders, reach'd the ground,

And widely spread ambrofial scents around:

In length of train descends her sweeping gown, And by her graceful walk the queen of love is known.

and out any part unadorned, or to caft our eyes had been standed and the sallbog madt to them sallbog are snorthed them. terrible; Virgil has fcarce admitted any into his poem, who are not beautiful; and has taken particular care to make his hero for bounds be

lumenque juventa Purpureum, et letos oculis afflavit bonores. 3000H

scrippo ninitattlefor a multitude, a hero or a god

And gave his rolling eyes a sparkling grace, light And breath'd a youthful vigour on his face, he and tue Madra Chier's chichets generally mark

In a word, Homer fills his readers with fublime ideas, and, I believe, has raifed the imagination of all the good poets that have come after him. I shall only instance Horace, who immediately takes fire at the first hint of any passage in the Iliad or Odyssey, and always rises above himself when he has Homes in his view. Virgil has drawn together, into his Æneid, all the pleasing fcenes his fubject is capable of admitting, and in his Georgics has given us a collection of the most delightful landscapes that can be made out of fields and woods, herds of cattle, and fwarms of bees.

Nº 417.

Ovid, in his Metamorphoses, has shewn us how the imagination may be affected by what is strange. He describes a miracle in every story, and always gives us the sight of some new creature at the end of it. His art consists chiefly in well timing his description, before the first shape is quite worn off, and the new one perfectly similarly so that he every where entertains us with something we never saw before, and shews us monster after monster to the end of the Me-

tamorphofes brime sign and belief medw garleste smoother If I were to name a poet that is a perfect mafter in all these arts of working on the imagination, I think Milton may pass for one: and if his Paradise Lost falls short of the Æneid or Iliad in this respect, it proceeds rather from the fault of the language in which it is written, than from any defect of genius in the author. So divine a poem in English, is like a stately palace built of brick, where one may fee architecture in as great a perfection as one of marble, though the materials are of a coarser nature. But to confider it only as it regards our present subject ; what can be conceived greater than the battle of angels, the majesty of Messiah, the stature and behaviour of Satan and his peers! What more beautiful than Pandæmonium, Paradife, Heaven, Angels, Adam and Eve? What more strange than the creation of the world, the feveral metamorphofes of the fallen angels, and the furprifing adventures their leader meets with in his search after Paradise? No other subject could have furnished a poet with scenes so proper to strike the imagination, as no other poet could

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Nº 418. Monday, June 30, 1712.

He describes a miracle

CONTENTS.

Why any thing that is unpleasant to behold pleases the imagination when well described. Why the imagination receives a more exquisite pleasure from the description of what is great, new, or beautiful. The pleasure still heightened, if what is described raises passion in the mind. Disagreeable passions pleasing when raised by apt descriptions. Why terror and grief are pleasing to the mind when excited by description. A particular advantage the writers in poetry and fiction have to please the imagination. What siberia are allowed them.

The rugged thorn shall bear the fragrant rose.

THE pleatures of these secondary views of the imagination are of a wider and more universal

By Addison, dated probably from his office, or it might be written originally at Oxford.

to stated a ADVERTISEMENT!

Whereas the proposal called the Multiplication Table is under an information from the attorney-general; in humble submission and duty to her majesty the said undertaking is said down, and attendance is this day given, at the last house on the less hand in Ship-yard, Bartholomew-lane, in order to repay such sums as have been paid in the said table, without deduction.

See the letter annexed to N° 413 in this edition, and Swift's Works, vol. xviii. p. 169. Steele was arrested the other day for making a lottery directly against an act of parliament. &c.

PAPER VIII. On the Pleasures of the Imagination. See the seven preceding and three following papers.

Nº 418.

nature than those it has when joined with fight for not only what is great, strange, or beautiful. but any thing that is difagreeable when looked upon, pleases us in an apt description. Here, therefore, we must inquire after a new prince of pleafure, which is nothing elfe but the ction of the mind, which compares the ideas that arife from words with the ideas that arise from objects themselves; and why this operation of the mind is attended with fo much pleasure, we have before confidered. For this reason, therefore, the description of a dunghill is pleasing to the imagination, if the image be represented to our minds by fuitable expressions; though, perhaps, this may be more properly called the pleasure of the understanding than of the fancy, because we are not fo much delighted with the image that is contained in the description, as with the aptness of the description to excite the image.

But if the description of what is little, common, or desormed, be acceptable to the imagination, the description of what is great, surprising, or beautiful, is much more so; because here we are not only delighted with comparing the representation with the original, but are highly pleased with the original itself. Most readers, I believe, are more charmed with Milton's description of paradise, than of hell: they are both, perhaps, equally perfect in their kind; but in the one the brimstone and sulphur are not so resreshing to the imagination, as the beds of slowers and the wilderness of sweets in the other.

There is yet another circumstance which re-

commends a description more than all the reft: and that is, if it represents to us such objects as are apt to raise a secret ferment in the mind of the reader, and to work with violence upon his pattions. For, in this case, we are at once warmed and enlightened, fo that the pleasure becomes more universal, and is several ways qualified to entertain us. Thus in painting, it is pleasant to look on the picture of any face where the refemblance is hit; but the pleasure increases if it be the picture of a face that is beautiful, and is ftill greater, if the beauty be foftened with an air of melancholy or forrow. The two leading paffions which the more ferious parts of poetry endeavour to ftir up in us, are terror and pity. And here, by the way, one would wonder how it comes to pass that such passions as are very unpleafant at all other times, are very agreeable when excited by proper descriptions. It is not strange, that we should take delight in such pasfages as are apt to produce hope, joy, admiration, love, or the like emotions, in us, because they never rife in the mind without an inward pleafure which attends them. But how comes it to pass, that we should take delight in being terrified or dejected by a description, when we find fo much uneafiness in the fear or grief which we receive from any other occasion?

If we consider, therefore, the nature of this pleasure, we shall find that it does not arise so properly from the description of what is terrible, as from the reflection we make on ourselves at the time of reading it. When we look on such

Nº 4181

hideous objects, we are not a little pleafed to think we are in no danger of them. We confider them, at the same time, as dreadful and harmless; so that the more frightful appearance they make, the greater is the pleasure we receive from the sense of our own safety. In short, we look upon the terrors of a description, with the same curiosity and satisfaction that we survey a dead monster.

Protrabitur: nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pettora semiseri atque extintos faucibus ignes.

Virg. Æn. viii. 264.

They drag him from his den.
The wond'ring neighbourhood, with glad furprise,
Beheld his shagged breast, his giant size,
His mouth that slames no more, and his extinguish'd
eyes.'
DRYDEN.

It is for the same reason that we are delighted with the reflecting upon dangers that are past, or in looking on a precipice at a distance, which would fill us with a different kind of horror, if we saw it hanging over our heads.

In the like manner, when we read of torments, wounds, deaths, and the like difinal accidents, our pleafure does not flow so properly from the grief which such melancholy descriptions gives us, as from the secret comparison which we make between ourselves and the person who suffers. Such representations teach us

Suave mare dulci turbantibus æquora vertis, &c. Luck.

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to fet a just value upon our own condition, and make us prize our good fortune, which exempts us from the like calamities. This is, however, fuch a kind of pleafure as we are not capable of receiving, when we fee a person actually lying under the tortures that we meet with in a defcription; because, in this case, the object presses too close upon our senses, and bears so hard upon us, that it does not give us time or leifure to reflect on ourselves. Our thoughts are so intent upon the miseries of the fufferer, that we cannot turn them upon our own happiness. Whereas, on the contrary, we confider the misfortunes we read in history or poetry, either as past, or as fictitious; so that the reflection upon ourselves rifes in us infenfibly, and overbears the forrow we conceive for the fufferings of the afflicted.

But because the mind of man requires something more perfect in matter than what it finds there, and can never meet with any sight in nature which sufficiently answers its highest ideas of pleasantness; or, in other words, because the imagination can fancy to itself things more great, strange, or beautiful, than the eye ever saw, and is still sensible of some defect in what it has seen; on this account it is the part of a poet to humour the imagination in our own notions, by mending and perfecting nature where he describes a reality, and by adding greater beauties than are put together in nature, where he de-

scribes a fiction, later of any and other aw doider

He is not obliged to attend her in the flow advances which she makes from one season to another, or to observe her conduct in the sucNº 418 ceffive production of plants and flowers. He may draw into his description all the beauties of ... the fpring and autumn, and make the whole year contribute fomething to render it the more agreeable. His rose-trees, woodbines, and jesfamines, may flower together, and his beds be covered at the same time with lilies, violets, and amaranths. His foil is not restrained to any particular fet of plants, but is proper either for oaks or myrtles, and adapts itself to the products of every climate. Oranges may grow wild in it; myrrh may be met with in every hedge; and if he thinks it proper to have a grove of fpices, he can quickly command fun enough to raife it. If all this will not furnish out an agreeable scene, he can make several new species of flowers, with richer fcents and higher colours than any that grow in the gardens of nature. His concerts of birds may be as full and harmonious, and his woods as thick and gloomy, as he pleases. He is at no more expence in a long vista than a short one, and can as easily throw his cascades from a precipice of half a mile high, as from one of twenty yards. He has his choice of the winds, and can turn the course of his nivers in all the variety of meanders, that are most delightful to the reader's imagination. In a word, he has the modelling of nature in his own hands, and may give her what charms he pleases, provided he does not reform her too much, and run into abfurdities by endeavouring

By Addison, written, it seems, at his office, or at Oxford. VOL. VI.

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Nº 419. Tuesday, July 1, 1712 and on

CONTENTS

Of that kind of poetry which Mr. Dryden calls the fair way of writing. How a poet should be qualified for it. The pleasures of the imagination that arise from it. In this respect why the modern's extend the ancients. Why the English excel the moderns. Who the best among the English. Of emblematical persons.

The fweet delution of a raptur'd mind.

THERE is a kind of writing, wherein the poet quite lofes fight of nature, and entertains his reader's imagination with the characters and actions of such persons as have many of them no existence, but what he bestows on them. Such are fairies, witches, magicians, demons and departed spirits. This Mr. Dryden calls the fairy way of writing, which is indeed more difficult than any other that depends on the poet's fancy, because he has no pattern to follow in it, and must work altogether out of his own invention.

There is a very odd turn of thought required for this fort of writing; and it is impossible for a poet to succeed in it, who has not a particular cast of fancy, and an imagination naturally

PAPER IX. On the Pleasures of Imagination. See the eight preceding papers.

fruitful and superstitious. Besides this, he ought to be very well versed in legends and fables, antiquated romances, and the traditions of nurses and old women, that he may fall in with our natural prejudices, and humour those notions which we have imbibed in our infancy. For otherwise he will be apt to make his fairies talk like people of his own species, and not like other sets of heings, who converse with different objects, and think in a different manner from that of mankind.

Let not the wood-born fatyr fondly sport With am'rous verses, as if bred at court."

FRANCIS.

I do not fay, with Mr. Bays in the Rehearfal; that spirits must not be confined to speak sense; but it is certain their sense ought to be a little discoloured, that it may seem particular, and proper to the person and condition of the speaker.

These descriptions raise a pleasing kind of horror in the mind of the teader, and amuse his
imagination with the strangeness and novelty of
the persons who are represented in them. They
bring up into our memory the stories we have
heard in our childhood, and savour those secret
terrors and apprehensions to which the mind of
man is naturally subject. We are pleased with
surveying the different habits and behaviours of

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foreign countries: how much more must we be delighted and furprised when we are led, a it were, into a new creation, and fee the perfons and manners of another species! Men of cold fancies, and philosophical dispositions, object to this kind of poetry, that it has not probability enough to affect the imagination. But to this it may be answered, that we are fure, in general, there are many intellectual beings in the world befides ourselves, and several species of spirits, who are subject to different laws and œconomies from those of mankind: when we fee, therefore, any of these represented naturally, we cannot look upon the representation as altogether impossible; nay, many are prepossest with fuch false opinions, as dispose them to believe these particular delusions; at least we have all heard so many pleasing relations in favour of them, that we do not care for feeing through the falfehood, and willingly give ourselves up to fo agreeable an imposture.

The ancients have not much of this poetry among them; for, indeed, almost the whole substance of it owes its original to the darkness and superstition of later ages, when pious frauds were made use of to amuse mankind, and frighten them into a sense of their duty. Our foresthers looked upon nature with more reverence and horror, before the world was enlightened by learning and philosophy; and loved to assorb themselves with the apprehensions of witchcraft, predigies, charms, and inchantments. There was not a village in England that had not a ghost in it; the churchyards were all haunted;

every large common had a circle of fairies belonging to it; and there was scarce a shepherd to be met with who had not seen a spirit.

Among all the poets of this kind our English are much the best, by what I have yet seen; whether it be that we abound with more stories of this nature, or that the genius of our country is sitter for this fort of poetry. For the English are naturally fanciful, and very often disposed, by that gloominess and melancholy of temper which is so frequent in our nation, to many wild notions and visions, to which others are not so liable,

Among the English, Shakespear has incomparably excelled all others. That noble extravagance of fancy, which he had in fo great perfection, thoroughly qualified him to touch this weak fuperstitious part of his reader's imagination; and made him capable of fueceeding. where he had nothing to support him besides the strength of his own genius. There is formething so wild, and yet so solemn, in his speeches of his ghosts, fairies, witches, and the like imaginary persons, that we cannot forbear thinking them natural, though we have no rule by which to judge of them, and must confess, if there are fuch beings in the world, it looks highly probable they should talk and act as he has represented them.

There is another fort of imaginary beings, that we fometimes meet with among the poets, when the author represents any passion, appe-

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[·] See Spect. Vol. ii. N° 110, and N° 117.

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tite, virtue or vice, under a visible shape, and makes it a person or an actor in his peem. Of this nature are the descriptions of Hunger and Envy in Ovid, of Fame in Virgil, and of Sin and Death in Milton. We find a whole creation of the like shadowy persons in Spense, who had an admirable talent in representations of this kind. I have discoursed of these emblematical persons in former papers, and shall therefore only mention them in this place. Thus we fee how many ways poetry addresses itself to the imagination, as it has not only the whole circle of nature for its province, but makes new worlds of its own, thews us perfons who are not to be found in being, and represents even the faculties of the foul, with the feveral virtues and vices, in a fenfible shape and character.

I shall, in my two following papers, consider, in general, how other kinds of writing are qualified to please the imagination; with which I intend to conclude this effay.

which beings in the world. It tooks night

clented them.

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See Spect. Vol. iv. No 273.

By Addison, written, it seems, at his office, or it may be at Oxford.

tume given us to raise our expediations, and to

comminment of

Nº 420. Wednefday, July 2, 1712.

ek within as Tr W and Moodeale the ins.

What authors please the imagination. Who have nothing to do with action. How history please the imagination. How the authors of the new philosophy please the imagination. The bounds and defects of the imagination. Whether these defects are elected to the imagination.

Quicunque volunt mentem auditoris agunto.

And raife men's passions to what height they will nog

As the writers in poetry and fiction borrow their feveral materials from outward objects, and join them together at their own pleafure, there are others who are obliged to follow nature more closely, and to take intire scenes out of her. Such are historians, natural philosophers, travellers, geographers, and, in a word, all who describe visible objects of a real existence.

It is the most agreeable talent of an historian to be able to draw up his armies and fight his battles in proper expressions, to set before our eyes the divisions, cabals and jealousies of great men, to lead us step by step into the several actions and events of his history. We love to see the subject unfolding itself by just degrees, and breaking upon us insensibly, that so we may be kept in a pleasing suspense, and have

PAPER X. On the Pleafores of the Imagination. See the nine preceding and the following paper.

time given us to raise our expectations, and to side with one of the parties concerned in the relation. I consess this shews more the art than the veracity of the historian; but I am only to speak of him as he is qualified to please the imagination. And in this respect Livy has, perhaps, excelled all who went before him, or have wntten since his time. He describes every thing in so lively a manner, that his whole history is an admirable picture, and touches on such proper circumstances in every story, that his reader becomes a kind of spectator, and feels in himself all the variety of passions, which are correspondent to the several parts of the relations.

But among this fet of writers there are none who more gratify and enlarge the imagination, than the authors of the new philosophy, when ther we consider their theories of the earth or heavens, the discoveries they have made by glasses, or any other of their contemplations on nature, We are not a little pleased to find every green leaf fwarm with millions of animals, that at their largest growth are not visible to the naked eye. There is formething very engaging to the fancy, as well as to our reason, in the treatises of metals, minerals, plants, and meteors. But when we furvey the whole earth at once, and the feveral planets that lie within its neighbourhood, we are filled with a pleafing aftonishment, to fee fo many worlds hanging one above another, and fliding round their axles in fuch an amazing pomp and folemnity. If, after this, we contemplate those wild h fields of æther, that reach in height as far as from Saturn to the fixed stars, and run abroad almost to an infinitude, our imagination finds its capacity filled with so immense a prospect, and puts itself upon the stretch to comprehend it. But if we yet rise higher, and consider the fixed stars as so many vast oceans of slame, that are each of them attended with a different set of planets, and still discover new firmaments and new lights that are sunk farther in those unfathomable depths of either, so as not to be seen by the strongest of our telescopes, we are lost in such a labyrinth of suns and worlds, and confounded with the immensity and magnificence of nature.

Nothing is more pleasant to the fancy, than to enlarge itself by degrees, in its contemplation of the various proportions which its feveral objects bear to each other, when it compares the body of man to the bulk of the whole earth. the earth to the circle it describes round the fun, that circle to the sphere of the fixed stars, the sphere of the fixed stars to the circuit of the whole creation, the whole creation itself to the infinite space that is every where diffused about it; or when the imagination works downward. and confiders the bulk of a human body in refpect of an animal a hundred times less than a mite, the particular limbs of fuch an animal the different fprings that actuate the limbs, the spirits which set the springs a going, and the proportionable minuteness of these several parts. before they have arrived at their full growth and perfection: but if, after all this, we take the least particle of these animal spirits, and confider its capacity of being wrought into a world that shall contain within those narrow dimenfions a heaven and earth, stars and planets, and every different species of living creatures, in the same analogy and proportion they bear to each other in our own universe; such a speculation, by reason of its nicety, appears ridiculous to those who have not turned their thoughts that way, though at the same time it is sounded on no less than the evidence of a demonstration. Nay, we may yet earry it farther, and discover in the smallest particle of this little world a new exhausted sund of matter, capable of being spun out into another universe.

I have dwelt the longer on this fubject, because I think it may shew us the proper limits, as well as the defectiveness of our imagination; how it is confined to a very small quantity of space, and immediately stopt in its operation, when it endeavours to take in any thing that is very great or very little. Let a man try to conceive the different bulk of an animal, which is twenty, from another which is an hundred times less than a mite, or to compare in his thoughts a length of a thousand diameters of the earth, with that of a million; and he will quickly find that he has no different measures in his mind, adjusted to such extraordinary degrees of grandeur or minuteness. The understanding, indeed, opens an infinite space on every fide of us; but the imagination, after a few faint efforts, is immediately at a stand, and finds herfelf fwallowed up in the immensity of the void that furrounds it: our reason can purfue a particle of matter through an infinite variety of divisions; but the fancy foon loses fight of it,

Nº 420.

and feels in itself a kind of chasm, that wants to be filled with matter of a more sensible bulk. We can neither widen nor contract the faculty to the dimension of either extreme. The object is too big for our capacity, when we would comprehend the circumference of a world, and dwindles into nothing, when we endeavour after the idea of an atom.

It is possible this defect of imagination may not be in the foul itself, but as it acts in conjunction with the body. Perhaps there may not be room in the brain for fuch a variety of impressions, or the animal spirits may be incapable of figuring them in fuch a manner, as is necessary to excite so very large or very minute ideas. However it be, we may well suppose, that beings of a higher nature very much excel us in this respect, as it is probable the foul of man will be infinitely more perfect hereafter in this faculty, as well as in all the rest; infomuch that, perhaps, the imagination will be able to keep pace with the understanding, and to form in itself diffinct ideas of all the different modes and quantities of space goods only restant Ohn

By Addison, written probably at his office, perhaps at Oxford. See N° 234, note on Addison's signatures, c, L, I, o.

ADVERTISEMENT.

Not acted for fifteen years, on Tuesday, July 1, the day preceding the date of this paper, was revived at Drury-lane, the second part of The Destruction of Jerusalem by Titus Vespasian. Titus, by Mr. Booth; Phraartez, Mr. Mills; Tiberius, Mr. Keene; John, Mr. Powell; Berenice, Mrs. Rogers; Clarona, Mrs. Bradshaw. N. B. The company will act on every Tuesday and Thursday this summer. Spect. in solio, N° 419.

Nº 421. Thursday, July 3, 1712.

CONTENTS.

How those please the imagination, who treat of subjects abstract from matter, by allusions taken from it. What allusions most pleasing to the imagination. Great writes
how faulty in this respect. Of the art of imagining in general. The imagination capable of pain as well as pleasure.
In what degree the imagination is capable either of pain or
pleasure.

Ignotis errare locis, ignota videre Flumina gaudebat; studio minuente laborem. Ovid. Met. iv. 294.

of the this reford, as it is probable the foun

He fought fresh fountains in a foreign soil; The pleasure lessen'd the attending toil.

Mosida of a higher nature very mee

The pleasures of the imagination are not wholly confined to such particular authors as are conversant in material objects, but are often to be met with among the polite masters of morality, criticism, and other speculations abstracted from matter, who, though they do not directly treat of the visible parts of nature, often draw from them their similitudes, metaphora, and allegories. By these allusions, a truth in the understanding is, as it were, restected by the imagination; we are able to see something like con

PAPER XI. On the Pleasures of the Imagination. The essay, perhaps originally planned at Oxford, and thrown afterwards into a new form, continued throughout the ten preceding numbers, is concluded in this paper.

lour and shape in a notion, and to discover a scheme of thoughts traced out upon matter. And here the mind receives a great deal of satisfaction, and has two of its faculties gratified at the same time, while the sancy is busy in copying after the understanding, and transcribing ideas out of the intellectual world into the material.

The great art of a writer shews itself in the choice of pleasing allusions, which are generally to be taken from the great or beautiful works of art or nature; for though whatever is new or uncommon is apt to delight the imagination, the chief design of an allusion being to illustrate and explain the passages of an author, it should be always borrowed from what is more known and common, than the passages which are to be explained.

Allegories, when well chosen, are like so many tracks of light in a discourse, that make every thing about them clear and beautiful. A noble metaphor, when it is placed to an advantage, cafts a kind of glory round it, and darts a lustre through a whole fentence. These different kinds of allufion are but fo many different manners of fimilitude; and, that they may please the imagination, the likeness ought to be very exact or very agrecable, as we love to fee a picture where the refemblance is just, or the posture and air graceful. But we often find eminent writers very faulty in this respect: great scholars are apt to fetch their comparisons and allusions from the sciences in which they are most conversant, fo that a man may fee the compass of their

learning in a treatife on the most indifferent fubject. I have read a discourse upon love which none but a profound chymist could un. derstand, and have heard many a fermon a should only have been preached before a congregation of Cartefians on On the contrary, men of bufiness whially have recourse to the instances as are too mean and familiar. are for drawing the reader into a game of chels or tennis, or for leading him from thop to the in the cant of particular trades and employments It is certain, there may be found an infinite variety of very agreeable allufions in both thefe kinds; but, for the generality, the most entertaining ones lie in the works of nature, which are obvious to all capacities, and more delightful than what is to be found in arts and foiences.

It is this talent of affecting the imagination, that gives an embellishment to good fense, and makes one man's composition more agreeable than another's. It fets off all writings in general, but is the very life and highest perfection of poetry: where it thines in an eminent degree, it has preferved feveral poems for many ages, that have nothing elfe to recommend them; and where all the other beauties are prefent, the work appears dry and infipid, if this fingle one be wanting. It has fomething in it like creation. It bestows a kind of existence, and draws up to the reader's view feveral objects which are not to be found in being. It makes additions to nature, and gives greater variety to God's works. In a word, it is able to beautify and adorn the most illustrious scenes in the universe,

or to fill the mind with more glorious shows and apparitions, than can be found in any part of it.

We have now discovered the several originals of those pleasures that gratify the sancy; and here, perhaps, it would not be very difficult to call under their proper heads those contrary designed, which are apt to fill it with diffasts and terror; for the imagination is as liable to pair as pleasure. When the brain is limit by any necionely, or the mind disordered by dreams or ficked ness, and terrified with a thousand hideous months of its own framing, in add it is a second attractions of its own framing, in add it is a second attraction of its own framing, in add it is a second attraction of its own framing, in add it is a second attraction of its own framing, in add it is a second attraction of its own framing.

Eumenidum veluti demens videt agmina Pantheus.

Et solem geminum, et duplices se astendere Thebas:

Aut Agamemuonius scenis agitatus Orastes,

Armatam facibus matrem et serpentibus atris

Cum fugit, ultricesque sedent in limine dire.

VIRO, Æn. iv. 469.

Like Pentheus, when distracted with his sear, and He saw two suns, and double Thebes appears. Or mad Orestes, when his mother's ghost. Full in his sace infernal torches tost, And shook her snaky locks: he shuns the light, Flies o'er the stage, surprise with mortal fright; The suries guard the door, and intercept his slight. Daypan.

There is not a light in nature to mortifying as that of a distracted person, when his imagination is troubled, and his whole soul disordered and confused. Babylon in ruins is not so malancholy a speciacle. But to quit so disagreeable a subject, I shall only consider, by way of conclusion, what an infinite advantage this faculty

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gives an almighty Being over the foul of man, and how great a measure of happiness or misery. we are capable of receiving from the imagination of those pleasures that gratify the fancy: .vino

We have already feen the influence that one has over the fancy of another, and with what case he conveys into it a variety of imagery: how great a power then may we suppose lodged in him, who knows all the ways of affecting the imagination, who can infuse what ideas he pleases, and fill those ideas with terror and delight to what degree he thinks fit! He can er cite images in the mind without the help of words, and make scenes rise up before us, and feem present to the eye, without the affistance of bodies or exterior objects. He can transport the imagination with fuch beautiful and glorious visions, as cannot possibly enter into our present conceptions, or haunt it with fuch ghaftly spectres and apparitions, as would make us hope for annihilation, and think existence no better than a curfe. In fhort, he can so exquisitely ravish or torture the foul through this fingle faculty, as might fuffice to make the whole heaven or hell of any finite being.

This essay on the Pleasures of the Imagination having been published in separate papers, I shall conclude it with a table of the principal contents of each paper 1.

By Addison, written probably at his office, or at Oxford

These contents are printed all together in the original folio, at the end of N° 421, but are in this edition arranged in their proper places, and placed at the beginnings of the fea hopeet, I thall only confider, by wa sigged large

Nº 42201 Friday, July 4, 1712. 1000101

Hat feriph non stil abundantia, fed amoris erga to 1 1801 wishiga und found judement. This gentleman

PHILOSOPHY PROPERTY OF THE PRO

I have written this, not out of abundance of leifure, but of his radicule upon a circum form started and my affection towards you.

I no not know any thing which gives greater disturbance to conversation, than the salse notion which people have of raillery. It ought, certainly, to be the first point to be aimed at in society, to gain the good-will of those with whom you converse: the way to that, is to shew you are well inclined towards them: what then can be more absurd, than to set up for being extremely sharp and biting, as the term is, in your expressions to your familiars? A man who has no good quality but courage, is in a very ill way towards making an agreeable figure in the world, because that which he has superior to other people cannot be exerted, without raising him-felf an enemy. Your gentleman of a fatirical vein is in the like condition. To fay a thing which perplexes the heart of him you speak to, or brings blushes into his face, is a degree of murder; and it is, I think, an unpardonable offence to shew a man you do not care whether he is pleased or displeased. But won't you then take a jest?—Yes: but pray let it be a jest. It is no jest to put me, who am so unhappy as to have an utter aversion to speaking to more than one man at a time, under a necessity to explain myself in much company, and reducing me to You. VI. TT TO 00 35.75

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shame and derision, except I perform what my

infirmity of filence disables me to do.

Callifthenes has great wit, accompanied with that quality, without which a man can have no wit at all, a found judgment. This gentleman fallies the best of any man I know, for he forms his ridicule upon a circumstance which you are in your heart not unwilling to grant him; to wit, that you are guilty of an excels in fomething which is in itself laudable. He very well understands what you would be, and needs not feat your anger for declaring you are a little too much that thing. The generous will bear being reproached as lavish, and the valiant as rash, without being provoked to refentment against their What has been faid to be a mark of monitor. a good writer will fall in with the character of a good companion. The good writer makes his reader better pleased with himself, and the agreeable man makes his friends enjoy themselves, rather than him, while he is in their company, Callifthenes does this with inimitable pleasantry. He whilpered a friend the other day, to as to be overheard by a young officer, who gave fymptoms of cocking upon the company, 'That gentleman has very much the air of a general officer.' The youth immediately put on a composed behaviour, and behaved himself suitably to the conceptions he believed the company had of him. It is to be allowed that Callithenes will make a man run into impertinent relations to his own advantage, and express the satisfac-

[&]quot; If the testimony of Swift can be relied upon, Addid delighted and excelled in this species of raillery.

Nº 422.

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ridiculous; but in this case the man is made a sool by his own consent, and not exposed as such whether he will or no. I take it therefore, that, to make raillery agreeable, a man must either not know he is rallied, or think never the worse of himself if he sees he is.

Acetus is of a quite contrary genius, and is more generally admired than Callifthenes, but not with justice. Acetus has no regard to the modesty or weakness of the person he rallies; but if his quality or humility gives him any superiority to the man he would fall upon, he has no mercy in making the onset. He can be pleased to see his best friends out of countenance, while the laugh is loud in his own applause. His raillery always puts the company into little divisions and separate interests, while that of Callisthenes cements it, and makes every man not only better pleased with himself, but also with all the rest in the conversation.

To rally well, it is absolutely necessary that kindness must run through all you say; and you must ever preserve the character of a friend to support your pretensions to be free with a man. Acetus ought to be banished human society, because he raises his mirth upon giving pain to the person upon whom he is pleasant. Nothing but the malevolence which is too general towards those who excel, could make his company tolerated; but they with whom he converses are sure to see some man sacrificed wherever he is admitted; and all the credit he has for wit,

is owing to the gratification it gives to other

Minutius has a wit that conciliates a man't love at the same time that it is exerted against his faults. He has an art of keeping the person he rallies in countenance, by infinuating that he himself is guilty of the same impersection. This he does with so much address, that he seems rather to bewail himself, than fall upon his friend.

It is really monftrous to fee how unaccountably it prevails among men, to take the liberty of displeasing each other. One would think fometimes that the contention is, who shall be most disagreeable. Allusions to past follies, hints which revive what a man has a mind to forget for ever, and defires that all the reft of the world should, are commonly brought forth even in company of men of distinction. They do not thrust with the skill of fencers, but cut up with the barbarity of butchers, It is, methinks, below the character of men of humanity and good-manners, to be capable of mirth while there is any of the company in pain and diforder. They who have the true taste of true conversation, enjoy themselves in communication of each other's excellencies, and not in a triumph over their imperfections. Fortius would have been reckoned a wit; if there had never been a fool in the world : he wants not foils to be s beauty, but has that natural pleasure in observing perfection in others, that his own faults are overlooked out of gratitude by all his acquaintis admitted; and all the credit he has for sons

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After these several characters of men who succeed or fail in raillery, it may not be amiss to restect a little further what one takes to be the most agreeable kind of it; and that to me appears when the satire is directed against vice, with an air of contempt of the sault, but no ill-will to the criminal. Mr. Congreve's Doris is a masterpiece in this kind. It is the character of a woman utterly abandoned; but her impudence, by the finest piece of raillery, is made only generosity.

Peculiar therefore is her way,
Whether by nature taught,
I shall not undertake to say,
Or by experience bought;

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- She can next day difown,

 And stare upon the strange man's face,

 As one she ne'er had known.
- So well the can the truth difguife,
 Such artful wonder frame,
 The lover or diffruits his eyes,
 Or thinks two all a dream.
- Some centure this as lewd or low,
 Who are to bounty blind;
 But to forget what we beftow
 Befpeaks a noble mind.

By Steele. See note to N° 314, on figurature Teld.

ADVERTISEMENT.

By her majesty's company of comedians, at the Theatreroyal in Drury-lane, to-morrow, being Friday, July 4, will be presented a comedy called The Taming of the Shrew; or,

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Nº 423. Saturday, July 8, 1712.

Once fit myself.

I LOOK upon myfelf as a kind of guardian to the fair, and am always watchful to observe any thing which concerns their interest. The prefent paper shall be employed in the service of a very fine young woman; and the admonitions? give her, may not be unufeful to the rest of her fex. Gloriana shall be the name of the heroine in to-day's entertainment; and when I have told you that she is rich, witty, young, and beautiful, you will believe the does not want admirers. She has had, fince the came to town, about twenty-five of those lovers who made their addresses by way of jointure and fattlement: thefe come and go with great indifference on both fides; and as beautiful as she is, a line in a deed has had exception enough against it, to outweigh the luftre of her eyes, the readiness of her understanding, and the merit of her general cha-But among the crowd of fuch cool adorers, she has two who are very assiduous in

Sawney the Scot. The part of the Shrew by Mrs. Bradshaw; Lord Beaufoy by Mr. Keen; Petruchio, Mr. Mills; Geraldo, Mr. Husband, Winlove, Mr. Bieharstaff; Weedal, Mr. Johnson; Jammy, Mr. Norris; and Sawney the Scot, by Mr. Bullock. To which will be added, the last new farce of one act, called The Petticoat-Plotter. The principal parts to be performed by Mr. Bullock, Mr. Norris, Mr. Pack, and Mr. Leigh. Spect, in solio.

their attendance. There is something so extraordinary and artful in their manner of application, that I think it but common justice to alarm her in it. I have done it in the following letter.

nd. I will come it with great refer to dead and I will

I HAVE for fome time taken notice of two gentlemen who attend you in all public places, both of whom have also easy accoss to you at your own house. The matter is adjusted between them; and Damon, who fo paffionately addresses you, has no defign upon you; but Strephon, who feems to be indifferent to you, is the man who is, as they have fettled it, to have you. The plot was laid over a bottle of wine; and Strephon, when he first thought of you, proposed to Damon to be his rival. The manner of his breaking of it to him, I was fo placed at a tavern, that I could not avoid hearing. "Damon," faid he, with a deep figh, "I have long languished for that miracle of beauty, Gloriana; and if you will be very stedfastly my rival, I shall certainly obtain her. Do not, continued he, "be offended at this overture; for I go upon the knowledge of the temper of the woman, rather than any vanity that I should profit by any opposition of your pretentions to those of your humble fervant. Gloriana has very good fense, a quick relish of the fatisfactions of life, and will not give horfelf, as the crowd of women do, to the arms of a man to whom the is indifferent. As the is a fentible woman, expressions of rapture and adoration will not move her neither: but he that has her, must be the

object of her defire, not her pity. The way to this end, I take to be, that a man's general conduct should be agreeable, without addressing in particular to the woman he leves! Now, ar if you will be fo kind as to figh and die for Gloriana, I will carry it with great respect cowards her, but feem void of any thoughts as a lover. By this means I shall be in the most amiable light of which I am capable; I shall be received with freedom, you with referve." . Damon, who has himself no defigns of marriage at all, casily fell into the scheme; and you may observe, that wherever you are, Damon appears also, You see he carries on an unaffected exactness in his dress and manner; and ftrives always to be the very contrary of Strephon. They have already fucceeded fo far, that your eyes are ever in fearch of Strephon, and turn themselves of course from Damon. They meet and compare notes upon your carriage; and the letter which was brought to you the other day, was a contrivance to remark your refentment. When you faw the billet fubscribed Damon, and turned away with a fcornful air, and cried "impertinence!" you gave hopes to him that shuns you, without mortifying him that languishes for you and radian marrier

What I am concerned for, madam, is, that in the disposal of your heart, you should know what you are doing, and examine it before it is lost. Strephon contradicts you in discourse with the civility of one who has a value for you, but gives up nothing like one that loves you. This seeming unconcern gives his behaviour the advantage of sincerity, and insensibly obtains your

good opinion, by appearing difinterested in the purchase of it. If you watch these correspondents hereafter, you will find that Strephon makes his visit of civility immediately after Damon has tired you with one of leve. Though you are very different, you will find it no easy matter to escape the toils so well laid, as when one studies to be disagreeable in passion, the other to be pleasing without it. All the turns of your temper are carefully watched, and their quick and faithful intelligence gives your lovers irrefistible advantage. You will please, madam, to be upon your guard, and take all the necesfary precautions against one who is amiable to you before you know he is chamoured. want ano Tam, Madam, and or record isite

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ene mort berrad byour most obedient servant.

Strephon makes great progress in this lady's good graces; for most women being actuated by some little spirit of pride and contradiction, he has the good effects of both those motives by this covert-way of courtship. He received a message yesterday from Damon in the following words fuperscribed With speed."

' ALL goes well; fhe is very angry at me, and I dare fay hates me in earnest. It is a

Yours.

The comparison of Strephon's gaiety to Damon's languishment, strikes her imagination with a prospect of very agreeable hours with such a man as the former, and abhorrence of the infipid prospect with one like the latter. To know when a lady is displeased with another, is to know the best time of advancing yourself. This method of two persons playing into each other's hand is fo dangerous, that I cannot tell how a woman could be able to withfrand fuch a fiege. The condition of Glorians, I am afraid, is irretrievable; for Strephon has had fo many opportunities of pleafing without fuspicion, that all which is left for her to do is to bring him, now the is advised, to an explanation of his passion, and beginning again, if the can conquer the kind fentiments the has conceived for him. When one shews himself a creature to be avoided, the other proper to be fled to for fuccour, they have the whole woman between them, and can occasionally rebound her love and hatred from one to the other, in fuch a manner, as to keep her at a diffance from all the rest of the world, and cast lots for the conquest.

N.B. I have many other fecrets which concern the empire of love; but I confider that, while I alarm my women, I instruct my men.

Arx core well? the is very amory at

The conspanion of Samphon's painty to Unmon's languillainers, things her in agreation with a money of the arreadle houses up fach

[.] By Steele. See note to fignature T, No 324, od form.

Monday, July 7, 1712.

Eft Ulubris, animus fi te non deficit equus.

Nº 424

Hot. 1. Ep. 1. 30.

confident that in the country

Tis not the place difguft or pleasure brings:

London, June 24.

'Mr. Spectator, London, June 24.
'A MAN who has it in his power to choose his own company, would certainly be much to blame should he not, to the best of his judgment, take fuch as are of a temper most fuitable to his own; and where that choice is wanting, or where a man is mistaken in his choice, and yet under a necessity of continuing in the same company, it will certainly be his in-

terest to carry himself as easily as possible.

In this I am fenfible I do but repeat what has been faid a thousand times, at which however I think nobody has any title to take exception, but they who never failed to put this in practice. Not to use any longer preface, this being the season of the year in which great numbers of all forts of people retire from this place of business and pleasure to country solitude, I think it not improper to advise them to take with them as great a stock of good-humour as they can; for though a country life is described as the most pleasant of all others, and though it may in truth be fo, yet it is only so to those who know how to enjoy leifure and retirement.

'As for those who can't live without the constant helps of business or company, let them consider, that in the country there is no Exchange, there are no playhouses, no variety of coffee-houses, nor many of those other amusements, which serve here as so many reliefs from the repeated occurrences in their own families; but that there the greatest part of their time must be spent within themselves, and consequently it behoves them to consider how agreeable it will

be to them before they leave this dear town. I remember, Mr. Spectator, we were very well entertained, last year, with the advices you gave us from fir Roger's country feat ?; which I the rather mention, because it is almost impossible not to live pleasantly, where the master of the family is fuch a one as you there describe your friend, who cannot therefore (I mean as to his domestic character) be too often recommended to the imitation of others. How amiable is that affability and benevolence with which he treats his neighbours, and every one, even the meanest of his own family! and yet how seldom imitated! Instead of which we commonly meet with ill-natured expostulations, noise, and chidings-And this I hinted, because the humour and disposition of the head is what chiefly influences all the other parts of a family.

An agreement and kind correspondence between friends and acquaintance is the greatest pleasure of life. This is an undoubted truth; and yet any man who judges from the practice of the world will be almost persuaded to believe the contrary; for how can we suppose people should Nº 424

be fo industrious to make themselves uneasy t What can engage them to entertain and foment jealoufies of one another upon every the least occasion ? Yet so it is there are people who (as it should feem) delight in being troublesome and vexatious, who (as Tully speaks) mira funt dlacritate ad litigandum, have a certaiti cheerfulness in wrangling do And thus it happens, that there are very few families in which there are not fouds and animolities, though it is revery one's interest, there more particularly, to avoid them, because there (as I would willingly hope) no one gives another uncalines, without feeling fome there of it. - But I am gone beyond what I defigned, and had almost forgot what I chiefly proposed; which was, barely to tell you how hardly we who pass most of our time in town, dispense withing long vacation in the country, how uncafy we grow to ourfelves, and to one another, when our conversation is confined; infomuch that, by Michaelmas, it is odds but we come to downright fourbbling, and make as free with one another to our faces, as we do with the rest of the world behind their backs. After I have told you this, I am to defire that you would now and then give us a leffon of good-humour, a family-piece, which, fince we are all very fond of you, I hope may have fome influence upon snelv with the highest marks of esteen

After these plain observations, give me leave to give you an hint of what a set of company of my acquaintance, who are now gone into the country, and have the use of an absent nobleman's seat, have settled among themselves, to

avoid the inconveniences above mentioned. They are a collection of ten or twelve, of the fame good inclination towards each other, but of very different talents and inclinations | from honce they hope, that the variety of their tempers will only create variety of pleafures. But as there always will arise, among the same people, either for want of divertity of objects, or whe like causes, a certain fatiety, which may grow into ill-humour or discontent, there is a large wing of the house which they design to employ in the nature of an infirmary. Whoever lays a posvish thing, or acts any thing which betrays a fourness or indisposition to company, is immediately to be conveyed to his chambers in the infirmary from whence he is not to be relieved, till by his manner of fubmission, and the sentiments enpresed in his petition for that purpose, he appears to the majority of the company to be again fit for fociety. You are to understand, that all ill-natured words or uneasy gestures are sufficient cause for banishment; speaking impatiently to fervants, making a man repeat what he fays, or any thing that betrays inattention or dishumour, are also criminal without reprieve. But it is provided, that whoever observes the ill-natured fit coming upon himfelf, and voluntarily retires, shall be received at his return from the infirmary with the highest marks of esteem. these and other wholesome methods, it is expeded that, if they cannot cure one another, yet at least they have taken care that the ill-humout of one shall not be troublesome to the rest of the company. There are many other rules which the fociety have established, for the preservation of their eafe and tranquillity, the effects of which, with the incidents that arife among them, that be communicated to you from time to time for the public good, by, you mon stor vistails You defectio

deps and of Your most humble fervant, equil

ploto in each of which is a flatue maible. This is separated from a large

Nº 425 Tuesday, July 8, 17120 May

by a low walls and from thences through a

Frigora mitofcum urphyrit; ver proterit affut w lanes

Interitora, femul
Interitora, femul
Promifer autumnus fruges effuderit; et mox
Hok. 4 Od. vil. 9.

The cold grows foft with western gales, The fummer over fpring prevails, But yields to automa's fruitful rain, but digited As this to winter forms and hails; to soll and ylq

Each loss the hasting moon repairs again.
SIR W. TEMPLE.

Mr. Spectator, of to rowog lis to beiley

THERE is hardly any thing gives me a more sensible delight, than the enjoyment of a cool still evening after the uncafinels of a hot fultry day. Such a one I passed not long ago, which made me rejoice, when the hour

By Steele. See Nº 429.

Apv. The Bavarian red liquor, a paint for ladies, is advertifed in the Spect. in folio, and likewife the affured cure for leannels. See Spect in folio. See N°427, and N°428. See also Spect. Vol. viii. N° 572. A paper by Dr. Z. Pearce, late bishop of Rochester.

was come for the fun to fet, that I might en joy the freshness of the evening in my garden which then affords me the pleasantest hour pass in the whole four and twenty. I immediately rose from my couch; and went down into it. You descend at first by twelve stone steps into a large square divided into four grafplots in each of which is a ftatue of white marble. This is separated from a large partere by a low wall; and from thence, through a pair of iron gates, you are led into a long by walk of the finest turn, set on cach side with tall yews, and on either hand bordered by a canal, which on the right divides the walk from a wilderness parted into variety of alleys and ar-bours, and on the left form a kind of amphitheatre, which is the receptacle of a great number of oranges and myrtles. The moon thone bright, and feemed then most agreeably to supply the place of the fun, nobliging me with as much light as was necessary to discover a thoufand pleasing objects, and at the same time divefted of all power of heat. The reflexion of it in the water, the fanning of the wind ruftling on the leaves, the finging of the thruth and nightingale, and the coolness of the walks, all confpired to make me lay afide all displeating thoughts, and brought me into fuch a tranquillity of mind, as is, I believe, the next happiness to that of hereafter. In this sweet retirement I naturally fell into the repetition of fome lines out of a poem of Milton's, which he entitles Il Penseroso, the ideas of which

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were exquisitely fuited to my present wanders

"Sweet bird! that thun'ft the noise of folly."

Most musical! most melancholy!

Thee, chauntrels, oft, the woods among.
I woo to hear thy evening long:

And missing thee I walk unseen.

On the dry smooth shaven green.

To behold the wand'ring moon,

Riding near her highest noon,

Like one that both been led ustray,

Through the heav no wide pathless way,

And oft, as if her head she bow'd, and shad sadd Stooping shrough a feecy cloud.

"Then let some strange mysterious dream wave with its wings in airy stream Of lively portraiture display'd, Softly on my cyclids laid:

And as I wake, sweet music breather than Above, about, or underneath, the strange mysterious dream and of the unseen genius of the wood."

I reflected then upon the sweet vicissitudes of night and day, on the charming disposition of the seasons, and their return again in a perpetual circle; and oh! said I, that I could from these my declining years return again to my first spring of youth and vigour; but that, alas! is impossible; all that remains within my power, is to soften the inconveniences I seel, with an easy contented mind, and the enjoyment of such delights as this solitude affords me. In this thought I sat me down on a bank of slowers,

and dropt into a flumber, which whether it were the effect of fumes and vapours; or my present thoughts, I know not; but methought the genius of the garden stood before me, and introduced into the walk where I lay this drama and different scenes of the revolution of the year, which whilst I then faw, even in my dream, I resolved to write down, and send to

the Spectator.

To be wold the wand ring moon. The first person whom I saw advancing towards me, was a youth of a most beautiful air and shape, though he seemed not yet arrived at that exact proportion and fymmetry of parts which a little more time would have given him; but, however, there was fuch a bloom in his countenance, fuch fatisfaction and joy, that I thought it the most desirable form that I had ever feen. He was clothed in a flowing mantle of green filk, interwoven with flowers: he had a chaplet of roses on his head, and a narciffus in his hand; primrofes and violets forang up under his feet, and all nature was cheered at his approach. Flora was on one hand, and Vertumnus on the other, in a robe of changeable filk. After this I was furprised to see the moonbeams reflected with a fudden glare from armour, and to fee a man completely armed, advancing with his fword drawn. I was foon informed by the genius it was Mars, who had long usurped a place among the attendants of the Spring. He made way for a fofter appearance. It was Venus, without any ornament but her own beauties, not fo much as her own ceffus, with which she had encompassed a globe, which

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Nº 425.

the held in her right hand, and in her left hand the had a scepter of gold. After her followed the Graces, with arms entwined within one another: their girdles were loosed, and they moved to the found of foft music, striking the ground alternately with their feet. Then came up the three months which belong to this feafon. As March advanced towards me, there was methought in his look a louring roughness, which ill befitted a month which was ranked in fo foft a feafon; but as he came forwards, his features became infenfibly more mild and gentle; he fmoothed his brow, and looked with so sweet a countenance, that I could not but lament his departure, though he made way for April. He appeared in the greatest gaiety imaginable, and had a thousand pleasures to attend him: his look was frequently clouded, but immediately returned to its first composure, and remained fixed in a fimile. Then came May, attended by Cupid, with his bow ftrung, and in a posture to let fly an arrow: as he passed by, methought I heard a confused noise of fost complaints, gentle ecstasies, and tender sighs of lovers; vows of constancy, and as many complainings of perfidiousness; all which the winds wasted away as foon as they had reached my hearing. After these I saw a man advance in the full prime and vigour of his age: his complexion was fanguine and ruddy, his hair black, and fell down in beautiful ringlets beheath his shoulders; mantle of hair-coloured filk hung loofely upon him: he advanced with a hasty step after the Spring, and fought out the shade and cool foun-

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tains which played in the garden. He was particularly well pleased when a troop of Zephyn fanned him with their wings. He had two companions who walked on each fide, that made him appear the most agreeable; the one was Aurora with fingers of roles, and her feet dewy, attired in grey; the other was Vesper, in a role of azure befet with drops of gold, whose breath he caught whilst it passed over a bundle of honey-fuckles and tuberofes which he held in his hand. Pan and Ceres followed them with four reapers, who danced a morrice to the found of oaten pipes and cymbals. Then came the attendant months. June retained still some finall likeness of the Spring; but the other two seemed to step with a less vigorous tread, especially August, who seemed almost to fant, whilft, for half the steps he took, the dog-star levelled his rays full at his head. They paffed on, and made way for a person that seemed to bend a little under the weight of years; his beard and hair, which were full grown, were composed of an equal number of black and grey; he wore a robe which he had girt round him, of a yellowish cast, not unlike the colour of fallen leaves, which he walked upon. I thought he hardly made amends for expelling the foregoing scene by the large quantity of fruits which he bore in his hands. Plenty walked by his fide with an healthy fresh countenance, pouring out from an horn all the va-

See an account of the morrice dance, in Hawkins's History of Music, vol. ii. p. 134.

rious products of the year. Pomona followed with a glass of cyder in her hand, with Bacchus in a chariot drawn by tigers, accompanied by a whole troop of fatyrs, fauns, and fylvans. September, who came next, feemed in his looks to promife a new Spring, and wore the livery of those months. The succeeding month was all foiled with the juice of grapes, as he had just come from the wine-press. November, though he was in this division, yet by the many stops he made feemed rather inclined to the Winter, which followed close at his heels. He advanced in the shape of an old man in the extremity of age: the hair he had was fo very white, it feemed a real fnow; his eyes were red and piercing, and his beard hung with great quantity of icicles; he was wrapt up in furs, but yet so pinched with excess of cold, that his limbs were all contracted, and his body bent to the ground, fo that he could not have fupported himfelf had it not been for Comus, the god of revels, and Necessity, the mother of Fate, who fustained him on each fide. The shape and mantle of Comus was one of the things that most furprised me; as he advanced towards me, his countenance feemed the most desirable I had ever feen. On the forepart of his mantle was pictured joy, delight, and fatisfaction, with a thousand emblems of merriment, and jests with faces looking two ways at once; but as he passed from me I was amazed at a shape so little correspondent to his face: his head was bald, and all the rest of his limbs appeared old and deformed. On the hinder part of his man-

tle was represented Murder' with dishevelled hair and a dagger all bloody, Anger in a robe of fcarlet, and Suspicion squinting with both eyes: but, above all, the most conspicuous was the battle of Lapithæ and the centaurs. I detelled fo hideous a shape, and turned my eyes upon Saturn, who was stealing away behind him, with a fcythe in one hand and an hour-glass in the other, unobserved. Behind Necessity was Vella, the goddess of fire, with a lamp which was perpetually fupplied with oil, and whose flame was She cheered the rugged brow of Neceffity, and warmed her fo far as almost to make her affume the features and likeness of Choice. December, January, and February, passed on after the rest, all in furs; there was little distinction to be made amongst them; and they were only more or less displeasing, as they discovered more or less haste towards the grateful return of Spring.

Nº 426. Wednesday, July 9, 1712.

Auri sacra fames? VIRO. Æn. iii. 56.

O curfed hunger of pernicious gold!
What bands of faith can impious lucre hold!

tore session worth Daviden.

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A very agreeable friend of mine, the other day, carrying me in his coach into the country

^{*} The English are branded, perhaps unjustly, with being addicted to suicide about this time of the year.

t Probably by Pope, or Dr. Parnell. See Spect. Vol. vil. N° 555.

to dinner, fell into discourse concerning the care of parents due to their children, and the piety of children towards their parents. He was reflecting upon the succession of particular virtues and qualities there might be preserved from one generation to another, if these regards were reciprocally held in veneration; but as he never fails to mix an air of mirth and good, humour with his good sense and reasoning, he entered into the following relation.

ov A standar dund I will not be confident in what century. or under what reign it happened, that this want of mutual confidence and right understanding between father and fon was fatal to the family of the Valentines in Germany. Bafilius Valentinus was a person who had arrived at the utmost perfection in the hermetic art, and initiated his fon Alexandrinus in the fame mysteries: but, as you know they are not to be attained but by the painful, the pious, the chafte, and pure of heart, Bafilius did not open to him, because of his youth, and the deviations too natural to it, the greatest secrets of which he was master, as well knowing that the operation would fail in the hands of a man fo liable to errors in life as Alexandrinus. But believing, from a certain indisposition of mind as well as body, his dissolution was drawing nigh, he called Alexandrinus to him, and as he lay on a couch, overagainst which his fon was feated, and prepared by fend-

Excepting in one or two instances of unquestionable authority, the explication of the fignature Z in this edition is merely conjectural.

ing out fervants one after another, and admonition to examine that no one overheard them. he revealed the most important of his fecrets with the folemnity and language of an adept "My fon," faid he, " many have been the watchings, long the lucubrations, constant the labours, of thy father, not only to gain a great and plentiful estate to his posterity, but also to take care that he should have no posterity. Be not amazed, my child, I do not mean that thou shalt be taken from me, but that I will never leave thee, and confequently cannot be faid to have posterity. Behold, my dearest Alexandrinus, the effect of what was propagated in nine months. We are not to contradict nature, but to follow and to help her; just as long as an infant is in the womb of its parent, fo long are these medicines of revivincation in preparing Observe this small phial and this little gallipot, in this an unguent, in the other a liquor. In thefe, my child, are collected fuch powers, as shall revive the springs of life when they are yet but just ceased, and give new strength, new fpirits, and, in a word, wholly restore all the organs and fenfes of the human body to as great a duration, as it had before enjoyed from its birth to the day of the application of these my medicines. But, my beloved fon, care must be taken to apply them within ten hours after the breath is out of the body, while yet the clay is warm with its late life, and yet capable of refuscitation. I find my frame grown crazy with perpetual toil and meditation; and I conjure you, as foon as I am dead, anoint me with this

unguent; and when you fee me begin to move, pour into my lips this inestimable liquor, else the force of the ointment will be ineffectual. By this means you will give me life as I gave you, and we will from that hour mutually lay aside the authority of having bestowed life on each other, live as brethren, and prepare new medicines against such another period of time as will demand another application of the fame restoratives." In a few days after these wonderful ingredients were delivered to Alexandrinus. Basilius departed this life. But such was the pious forrow of the fon at the loss of fo excellent a father, and the first transports of grief had so wholly disabled him from all manner of business, that he never thought of the medicines till the time to which his father had limited their efficacy was expired. To tell the truth, Alexandrinus was a man of wit and pleafure, and confidered his father had lived out his natural time; his life was long and uniform, fuitable to the regularity of it; but that he himself, poor finner, wanted a new life, to repent of a very bad one hitherto, and in the examination of his heart, resolved to go on as he did with this natural being of his, but repent very faithfully, and fpend very piously the life to which he should be restored by application of these rarities, when time should come, to his own person.

'It has been observed, that Providence frequently punishes the self-love of men, who would do immoderately for their own offspring, with children very much below their characters

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and qualifications, informuch that they only transmit their names to be borne by those who give daily proofs of the vanity of the labour and

ambition of their progenitors.

It happened thus in the family of Basilius; for Alexandrinus began to enjoy his ample fortune in all the extremities of household expence, furniture, and insolent equipage; and this he pursued till the day of his own departure began, as he grew sensible, to approach. As Basilius was punished with a son very unlike him, Alexandrinus was visited by one of his own disposition. It is natural that ill men should be sufpicious; and Alexandrinus, besides that jealous, had proofs of the vicious disposition of his son Renatus, for that was his name.

Alexandrinus, as I have observed, having very good reason for thinking it unsafe to trust the real secret of his phial and gallipot to any man living, projected to make fure work, and hope for his success depending from the avarice,

not the bounty of his benefactor.

With this thought he called Renatus to his bed-fide, and bespoke him in the most pathetic gesture and accent. "As much, my son, as you have been addicted to vanity and pleasure, as I also have been before you", you nor I could escape the same, or the good essects of the profound knowledge of our progenitor, the renowned Basilius. His symbol is very well known in the philosophic world; and I shall

The word 'neither' feems omitted here, though it is not in the original publication in folio, or in the edit. in 8vo. of 1712.

never forget the venerable air of his countenance, when he let me into the profound mysteries of the imaragdine table of Hermes. It is true, faid he, 'and far removed from all colour of deceit: that which is inferior is like that which is fuperior, by which are acquired and perfected all the miracles of a certain work. The father is the fun, the mother the moon, the wind is the womb, the earth is the nurse of it, and mother of all perfection. All this must be received with modefty and wifdom." The chymical people carry, in all their jargon, a whimfical fort of piety which is ordinary with great lovers of money, and is no more but deceiving themselves, that their regularity and strictness of manners, for the ends of this world, has fome affinity to the innocence of heart which must recommend them to the next. Renatus wondered to hear his father talk fo like an adept, and with fuch a mixture of piety; while Alexandrinus, observing his attention fixed, proceeded. "This phial, child, and this little earthen pot, will add to thy estate fo much as to make thee the richest man in the German empire. I am going to my long home, but shall not return to common duft." Then he refumed a countenance of alacrity, and told him, that if within an hour after his death he anointed his whole body, and poured down his throat that liquor which he had from old Bafilius, the corpfe would be converted into pure gold. I will not pretend to express to you the unfeigned tenderness that passed between these two extraordinary persons; but if the father recommended the care of his

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remains with vehemence and affection, the for was not behindhand in professing that he would not cut the least bit off him, but upon the utmost extremity, or to provide for his younger

brothers and fifters.

Well, Alexandrinus died, and the heir of his body (as our term is) could not forbear, in the wantonnesses of his heart, to measure the length and breadth of his beloved father, and cast up the ensuing value of him before he proceeded to operation. When he knew the immense reward of his pains, he began the work: but lower, and began to apply the liquor, the body stirred, and Renatus, in a fright, broke the phial.

Nº 427. Thursday, July 12, 1712.

Quantum à verum turpitudine abes, tantum te à verborum libertate sejungas. Tull.

We should be as careful of our words, as our actions; and a far from speaking, as from doing ill.

It is a certain fign of an ill heart to be inclined to defamation. They who are harmless and innocent can have no gratification that way; but it ever arises from a neglect of what is laudable in a man's self, and an impatience of seeing it in another. Else why should virtue provoke? Why should beauty displease in such a degree, that a man given to scandal never lets

^{*} By Steele. See final note to N° 234.

N° 427.

the mention of either pass by him, without of fering fomething to the diminution of it? A lady the other day at a vifit, being attacked formewhat rudely by one whose own character has been very rudely treated, answered a great deal of heat and intemperance very calmly, Good madam, fpare me, who am none of your match; I fpeak ill of nobody, and it is a new thing to me to be fpoken ill of. Little minds think fame confifts in the number of votes they have on their fide among the multitude, whereas it is really the inseparable follower of good and worthy actions. Fame is as natural a follower of merit, as a fhadow is of a body. It is true, when crowds prefs upon you, this shadow cannot be seen; but when they feparate from around you, it will again appear. The lazy, the idle, and the froward, are the perfons who are most pleased with the little tales which pass about the town to the disadvantage of the rest of the world. Were it not for the pleasure of speaking ill, there are numbers of people who are too lazy to go out of their own houses, and too ill-natured to open their lips in conversation. It was not a little diverting the other day to observe a lady reading a post-letter; and at these words, 'After all her airs, he has heard fome story or other, and the match is broke off,' gives orders in the midst of her reading, 'Put to the horses.' That a young woman of merit had miffed an advantageous fettlement, was news not to be delayed, left formebody elfe should have given her malicious acquaintance that fatisfaction before her. The unwillingness to receive good tidings is a quality as inseparable

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from a scandal-bearer, as the readiness to divulge bad. But, alas! how wretchedly low and contemptible is that state of mind, that cannot be pleased but by what is the subject of lamentation. This temper has ever been, in the highest degree, odious to gallant spirits. The Persan soldier, who was heard reviling Alexander the Great, was well admonished by his officer, Sir, you are paid to fight against Alexander, and not to rail at him.

Cicero, in one of his pleadings, defending his client from general feandal, fays very handsome ly, and with much reason, 'There are many who have particular engagements to the profecutor; there are many who are known to have ill-will to him for whom I appear; there are many who are naturally addicted to defamation, and envious of any good to any man, who may have contributed to spread reports of this kind: for nothing is fo fwift as fcandal, nothing is more eafily fent abroad, nothing received with more welcome, nothing diffuses itself so universally. I shall not defire, that if any report to our difadvantage has any ground for it, you would overlook or extenuate it: but if there be any thing advanced, without a person who can say whence he had it, or which is attested by one who forgot who told him it, or who had it from one of fo little confideration that he did not then. think it worth his notice, all fuch testimonies as these, I know, you will think too slight to have any credit against the innocence and honour of your fellow-citizen.' When an ill report is traced, it very often vanishes among such as the

Nº 427 orator has here recited. And how despicable a creature must that be, who is in pain for what paffes among fo frivolous a people! There is a town in Warwickshire, of good note, and for-merly pretty famous for much animosity and diffention, the chief families of which have now turned all their whifpers, backbitings, envices and private malices, into mirth and entertainment, by means of a poevish old gentlewoman, known by the title of the lady Bluemantle. This heroine had, for many years together, outdone the whole fifterhood of goffips in invention. quick utterance, and unprovoked malice. This good body is of a lasting constitution, though extremely decayed in her eyes, and decrepid in her feet. The two circumstances of being always at home, from her lameness, and very attentive, from her blindness, make her lodgings the receptacle of all that passes in town, good or bad; but for the latter the feems to have the better memory. There is another thing to be noted of her, which is, that as it is usual with old people. the has a livelier memory of things which passed when she was very young, than of late years. Add to all this, that the does not only not love any body, but the hates every body. The statue in Rome does not serve to vent malice half fo well, as this old lady does to difperfe it. She does not know the author of any thing that is told her, but can readily repeat the matter itself: therefore, though the exposes Hade Blueinachle, who is habiscled to

A statue of Pasquin in that city, on which farcastic remarks were pasted, and thence called Pasquinades.

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all the whole town, the offends no one body in it. She is to exquisitely reftless and peeville that the quarrels with all about her, and fome times in a freak will instantly change her habitation. To indulge this humour, the is led about the grounds belonging to the fame house the in; and the persons to whom she is to remove being in the plot, are ready to receive her at her own chamber again. At stated times the gentlewoman at whose house she sur the time, is fent for to quarrel with, according to her common custom. When they have s mind to drive the jest, she is immediately urged to that degree, that the will board in a family with which she has never yet been; and away the will go this instant, and tell them all that the rest have been saying of them. By this means the has been an inhabitant of every house in the place, without stirring from the fame hebitation: and the many stories which every body furnishes her with to favour the deceit, make her the general intelligencer of the town of all that can be faid by one woman against another Thus groundless stories die away, and sometime truths are finothered under the general word, when they have a mind to discountenance ! thing, 'Oh! that is in my lady Bluemantle's Memoirs. Is the ends as allow on that polism that

Whoever receives impressions to the disadvantage of others, without examination, is to be had in no other credit for intelligence than this good lady Bluemantle, who is subjected to have her ears imposed upon for want of other helps to better information. Add to this, that other

frandal-bearers fuspend the use of these faculties which she has lost, rather than apply them to do justice to their neighbours; and I think, for the service of my fair readers, to acquaint them, that there is a voluntary lady Bluemantle at every visit in town.

Nº 428. Friday, July 11, 1712.

Occupet extremum scabies Hon. Ars Poet. v. 417.

The devil take the hindmost! [English Proverb.]

It is an impertinent and unreasonable fault in conversation, for one man to take up all the discourse. It may possibly be objected to me myself, that I am guilty in this kind, in entertaining the town every day, and not giving fo many able persons, who have it more in their power, and as much in their inclination, an opportunity to oblige mankind with their thoughts. Befides, faid one whom I over-heard the other day, 'why must this paper turn altogether upon topics of learning and morality! Why should it pretend only to wit, humour, or the like? Things which are useful only to men of literature and superior education. I would have it consist also of all things which may be necessary or useful to any part of fociety; and the mechanic arts should have their place as well as the liberal. The ways of gain, hufbandry, and thrift, will ferve a greater number of people, than discourses

² By Steele. See final note to N° 234. Vol. VI.

upon what was well faid or done by fuch a philofopher, here, general, or poet! I no fooner heard this critic talk of my works, but I minuted what he had faid; and from that inflant refelved to enlarge the plan of my speculations, by giving notice to all persons of all orders, and each fex, that if they are pleafed to fend me difcourses, with their names and places of abode to them, so that I can be satisfied the writings are authentic, fuch their labours shall be faithfully inserted in this paper. It will be of much more confequence to a youth, in his apprenticeship, to know by what rules and arts fuch a one became meriff of the city of London, than to be the figh of one of his own quality with a lion's hear in each hand. The world, indeed, is enchanted with remartic and improbable achievements, when the plain path to respective greatness and flicces, in the way of life a man is in, is wholly overlooked. Is it possible that a young man at present could pass his time better, than in reading the history of stocks, and knowing by what fecret forings they have had fuch fudden afcents and falls in the fame day? Could he be better conducted in his way to wealth, which is the great article of life, than in a treatife dated from Change-alley by an able proficient there! No thing certainly could be more useful, than to be well infructed in his hopes and fears; to be diffident when others exult, and with a fecret joy buy when others think it their interest to sell. I invite all persons who have any thing to say for the profitable information of the public, to take their tuffis in my paper: they are welcome, from

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the late hoble inventor of the longitude, to the humble author of firaps for razors, If the eatry ships in safety, to give help to a people toffed in a troubled sea, without knowing to what shores they bear, what rocks to avoid, or what coast to pray for in their extremity, be a worthy labour, and an invention that delerves a flatue; at the fame time, he who has found a means to let the instrument which is to make your visage less horrible, and your perfor more fmug, easy in the operation, is worthy of forme kind of good reception. If things of high mos ment meet with renown, those of little confiden ration, fince of any confideration, are not to be despised. In order that no merit may lie lild, and no art unimproved, I repeat it, that I call. artificers, as well as philosophers, to my affirtance in the public fervice. It would be of great afe, if we had an exact hiftory of the flicteffes of every great shop within the city-walls, What tracts of land have been purchased by a constant attendance within a walk of thirty foot. If it could also be noted in the equipage of those who are ascended from the successful trade of their ancestors into figure and equipage, fuch accounts would quicken industry in the pursuit of such sequifitions, and discountenance luxury in the enjoyment of them.

To divertify these kinds of informations, the industry of the semale world is not to be unobserved. She to whose household virtues it is

^{*} Sic; but the infertion of the particle of feems necessary to make the fentence grammar.

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owing, that men do honour to her husband, should be recorded with veneration; she who has wasted his labours with infamy. When we are come into domestic life in this manner to awaken caution and attendance to the main point, it would not be amifs to give now and then a touch of tragedy, and describe that most dreadful of all human conditions, the case of bankruptcy; how plenty, credit, cheerfulnes, full hopes, and easy possessions, are in an instant turned into penury, faint aspects, diffidence, forrow, and mifery; how the man, who with an open hand the day before could administer to the extremities of others, is thunned to-day by the friend of his bosom. It would be useful to shew how just this is on the negligent, how lamentable on the industrious. A paper written by a merchant, might give this island a true fense of the worth and importance of his character: it might be visible from what he could fay, that no foldier entering a breach, adventures more for honour, than the trader does for wealth, to his country. In both cases, the adventures have their own advantage; but I know no cales wherein every body else is a sharer in the fuccess.

It is objected by readers of history, that the battles in those narrations are scarce ever to be understood. This misfortune is to be ascribed to the ignorance of historians in the methods of drawing up, changing the forms of a battalis, and the enemy retreating from, as well as approaching to, the charge. But in the discourses from the correspondents whom I now invite,

Nº 429.

the danger will be of another kind; and it is neceffary to caution them only against using terms of art, and describing things that are familiar to them in words unknown to the reader. I promife myfelf a great harvest of new circumstances, persons, and things, from this proposal; and a world, which many think they are well acquainted with, discovered as wholly new. This fort of intelligence will give a lively image of the chain and mutual dependance of human fociety, take off impertinent prejudices, enlarge the minds of those whose views are confined to their own circumstances; and in short, if the knowing in feveral arts, professions, and trades, will exert themselves, it cannot but produce a new field of diversion and instruction, more agreeable than has yet appeared, bad and Thin

Nº 429. Saturday, July 12, 1712

Populumque falfis dedocet uti

Vocibus - que out broked be Hon 2. Od il 19.

From cheats of words the crowd the brings
To real estimates of things.
CREECH.

Mr. SPECTATOR,

SINCE I gave an account of an agreeable fet of company which were gone down into

By Steele. See final note to Negation brien

Politicks, written by Mr. Crown. Podefte, by Mr. Bullock; Florio, by Mr. Powel; Artall, by Mr. Booth; Dr. Panchy, by Mr. Cross; Crafty, by Mr. Pack; Bricklayer by Mr. Pinkethman. Rosara, by Mrs. Bradshaw; and Lucinda, by Mis Willis. Speck in folio.

Nº 429,

the country. I have received advices from thence, that the inflitution of an infirmary for those who should be out of humour has had very good effects. My letters mention particular circumstances of two or three persons, who had the good sense to retire of their own accord, and notified that they were withdrawn, with the reasons of it to the company, in their respective memorials,

" The Momerial of Mrs. Mary Dointy, Spinster,

of chair and mutual dependence of human

Humbly thewether sers lerovel at univers

merit, accompanied with a vanity of being admired, she had gone into exile of her own accord.

"She is fensible, that a vain person is the most insufferable creature living in a well-bred affem-

bly.

That the defired, before the appeared in public again, the might have affurances, that though the might be thought handfome, there might not more address of compliment be paid to her, than to the rest of the company.

"That the conceived it a kind of superiority, that one person should take upon him to com-

mend another. To son land see . Seed v8

Lafely, That she went into the infirmary, to avoid a particular person, who took upon him to profess an admiration of her.

See Spect. Nº 494

"She therefore prayed, that to applaud out of due place, might be declared an offence, and punished in the same manner with detraction, in that the latter did but report persons desective, and the former made them so.

"All which is fubmitted, &c."

There appeared a delicacy and fincerity in this memorial very uncommon; but my friend informs me, that the allegations of it were groundless, informuch that this declaration of an aversion to being praised was understood to be no other than a secret trap to purchase it, for which reason it lies still on the table unanswered.

" The humble Memorial of the Lady Lydia Loller

That as foon as he has for disward "

"THAT the lady Lydia is a woman of quality; married to a private gentleman.

"That the finds herfelf neither well nor ill.

"That her hufband is a clown." s on upon of

"That lady Lydia cannot fee company.

"That she desires the infirmary may be her apartment during her stay in the country.

"That they would please to make merry with

their equals.

"That Mr. Loller might flay with them if he thought fit."

"It was immediately refolved, that lady Lydia was still at London of shooting of the lady Lydia.

N 4

decidence, thight be declared an offence, and pu-" The humble Memorial of Thomas Sudden, efg. or the loner Temple, and and

and the former made them to

"She sherefore prayed, that to enclaud out of

" Sheweth,
" THAT Mr. Sudden is conscious that he is too much given to argumentation.

That he talks loud. "That he is apt to think all things matter of

debate. "That he stayed behind in Westminster-hall, when the late shake of the roof happened, only because a counsel of the other side afferted it was coming down.

"That he cannot for his life confent to any

thing.

"That he stays in the infirmary to forget himfelf.

"That as foon as he has forgot himfelf, he will wait on the company."

of englished married to a private gentleman "His indisposition was allowed to be sufficient to require a cellation from company.

of That lady. I will council for company.

"The Memorial of Frank folly

"That their would please to make marry with " Sheweth,

THAT he hath put himfelf into the infirmary, in regard he is fenfible of a certain ruftic mirth which renders him unfit for polite these immediately refolved, thenitarisvnos

"That he intends to prepare himself, by ab-

finence and thin diet, to be one of the company.

"That at present he comes into a room as if

he were an express from abroad.

"That he has chosen an apartment with a matted anti-chamber, to practife motion without being hearda w bring white others along the

"That he bows, talks, drinks, eats, and helps himself before a glass, to learn to act with mo-

deration

"That by reason of his luxuriant health, he is oppressive to persons of composed behaviour.

"That he is endeavouring to forget the word phaw, phaw.'s mind viscol and

"That he is also weaning himself from his cane, or old studies, but allo to sance

"That when he has learnt to live without his faid cane, he will wait on the company, &c.

oth with their mentures, " The Memorial of John Rhubarb, efq.

break in upon their happ

"Sheweth, or nagged mobilet start

THAT your petitioner has retired to the infirmary, but that he is in perfect good health, except that he has, by long use, and for want of discourse, contracted an habit of complaint that he is fick. it somet notice and

"That he wants for nothing under the fun, but what to fay, and therefore has fallen into this unhappy malady of complaining that he is fick and and visual more more more than the is

"That this custom of his makes him, by his own confession, fit only for the infirmary, and

to it.

"That he is conscious there is nothing more improper than such a complaint in good company, in that they must pity, whether they think the lamenter ill or not; and that the complainant must make a silly figure, whether he is pitied or not.

"Your petitioner humbly prays, that he may have time to know how he does, and he will

make his appearance." To molecy vd Jsd'1

The valetudinarian was likewise easily excused: and the society, being resolved not only to make it their business to pass their time agreeably for the present season, but also to commence such habits in themselves as may be of use in their future conduct in general, are very ready to give into a fancied or real incapacity to join with their measures, in order to have no humourist, proud man, impertinent, or sufficient sellow, break in upon their happiness. Great evils seldom happen to disturb company; but indulgence in particularities of humour, is the seed of making half our time hang in suspense, or waste away under real discomposures.

Among other things it is carefully provided, that there may not be difagreeable familiarities. No one is to appear in the public rooms undressed, or enter abruptly into each other's apartment without intimation. Every one has his there has but one offender, in ten days time,

been fent into the infirmary, and that was for throwing away his cards at whift.

'He has offered his fubmiffion in the follow-

beging them eleising same reclambs.

ing terms :

" The humble Petition of Jeoffry Hotfpur, efq. Co-fiel a stranger to believe thy liet.

" Sheweth,

THOUGH the petitioner fwore, flamped, and threw down his cards, he has all imaginable respect for the ladies, and the whole company.

"That he humbly defires it may be confidered, in the case of gaming, there are many motives which provoke the disorder.

evelopies Ep. zvil. 61.

"That the defire of gain, and the defire of victory, are both thwarted in losing.

"That all conversations in the world have in-

dulged human infirmity in this cafe.

Your petitioner therefore most humbly prays, that he may be restored to the company and he hopes to bear ill fortune with a good grace for the future, and to demean himfelf fo as to be no more than cheerful when he wins, than grave when he lofes." notinger to The the numberless poor that n

By Steele. See final note to Nog24, ad furm

but in companies, implore your charity

the unaccountable that, among the many lahightable cries that infelt this town, your comperoller-general thould not take notice of the

Sec Speck. IV Pri.

ben fint interche infirmacia and chat was for

Nº 430. Monday, July 14, 1712

Quære peregrinum vicinia rauca reclamat.

Hon. 1. Ep. xvii. 62

The crowd replies, Go feek a stranger to believe thy lies.

SIR,

'As you are a Spectator-general, you may with authority cenfure whatever looks ill, and is offensive to the fight; the worst mustance of which kind, methinks, is the scandalous appearance of poor in all parts of this wealthy city. Such miserable objects affect the compaffionate beholder with difmal ideas, difcompose the cheerfulness of his mind, and deprive him of the pleasure that he might otherwise take in furveying the grandeur of our metropolis. Who can without remorfe fee a difabled failor, the purveyor of our luxury, destitute of necessaries? Who can behold the honest foldier, that bravely withflood the enemy, prostrate and in want among his friends? It were endless to mention all the variety of wretchedness, and the numberless poor that not only fingly, but in companies, implore your charity. Spectacles of this nature every where occur; and it is unaccountable that, amongst the many lamentable cries that infest this town, your comptroller-general of fhould not take notice of the Nº 430. most shocking, viz. those of the needy and afflicted. I can't but think he waved it merely out of good breeding, choosing rather to wave his refentment, than upbraid his countrymen with inhumanity: however, let not charity be facrificed to popularity; and if his ears were deaf to their complaint, let not your eyes overlook their persons, There are, I know, many impostors among them. Lameness and blindness are certainly very often acted; but can those that have their fight and limbs employ them better than in knowing whether they are counterfeited or not? I know not which of the two misapplies his senses most, he who pretends himself blind to move compassion, or he who beholds a miferable object without pitying it. But in order to remove fuch impediments, I wish, Mr. Spectator, you would give us a difcourse upon beggars, that we may not pass by true objects of charity, or give to impostors. I looked out of my window the other morning earlier than ordinary, and faw a blind beggar, an hour before the passage he stands in is frequented, with a needle and thread, thriftily mending his flockings. My aftonishment was still greater, when I beheld a lame fellow, whose legs were too big to walk within an hour after, bring him a pot of ale. I will not mention the shakings, differtions, and convulsions, which many of them practife to gain an alms: but fure I am they ought to be taken care of in this condition, either by the beadle or the magistrate. They, it feems, relieve their posts, according to their talents. There is the voice of an old woman never

begins to beg till nine in the evening; and then the is destitute of lodging, turned out for want of rent, and has the same ill fortune every night in the year. You should employ an officer to hear the distress of each beggar that is constant at a particular place, who is ever in the same tone, and succeeds because his audience is continually changing, though he does not after his lamentation. If we have nothing else for our money, let us have more invention to be cheated with. All which is submitted to your speciatorial vigilance: and

Tam, Sir, 101 10

Your most humble servant.

who belonded a taiferable objection

Six, wodiw

I was last Sunday highly transported at our parish-church; the gentleman in the pulpit pleaded movingly in behalf of the poor children, and they for themselves much more forcibly by finging an hymn: and I had the happiness of being a contributor to this little religious inftitution of innocents, and am fute I never disposed of money more to my istisfaction and advantage. The inward joy I find in myfelf, and the good-will I bear to mankind, make me heartily wish those pious works may be encouraged, that the present promotes may reap delight, and posterity the benefit of them. But whilft we are building this beautiful edifice, let not the old ruins remain in view to fully the prospect. Whilst we are cultivating and improving this young hopeful offspring, let not the ancient and helpless creatures be shamefally neglected. The crowds of poot, or pretended poor, in every place, are a great reproach to us, and eclipfe the glory of all other charity. It is the utmost reproach to society, that there should be a poor man unrelieved, or a poor rogue unpunished. I hope you will think no part of human life out of your consideration, but will, at your leifure, give us the history of plenty and want, and the natural gradations towards them, calculated for the cities of London and Westminster.

" me Lam, Sir, ver successfrom diw baA

Your humble fervant

Your most humble servant,

T. D.'

Mr. SPECTATOR,

'I BEG you would be pleased to take notice of a very great indecency, which is extremely common, though, I think, never yet under your confure. It is, fir, the firdings freedoms some ill-bred married people take in company; the unfeafonable fondness of forme husbands, and the ill-timed tenderness of some wives. They talk and act as if modelty was only fit for maids and bachelors, and that too before both. I was once, Mr. Spectator, where the fault I fpeak of was to very flagrant, that (being, you must know, a very bashful fellow). and feveral young ladies in the room) I protest I was quite out of countenance. Lucina, it feems, was breeding; and the did nothing but entertain the company with a discourse upon the difficulty of reckoning to a day, and faid she

knew those who were certain to an hour; then fell a laughing at a silly inexperienced creature, who was a month above her time. Upon her husband's coming in, she put several questions to him; which he not caring to resolve, "Well,' cries Lucina, "I shall have 'em all at night.'—But lest I should seem guilty of the very fault I write against, I shall only intreat Mr. Spectator to correct such misses meanours.

"For higher of the genial bed by far,
And with mysterious reverence, I deem."

I am, Sir,

Your humble fervant,

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T. MEANWELL.

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Nº 431. Tuesday, July 15, 1712.

Quid dulcius hominum generi à natura datum est, quam sui quique liberi?

What is there in nature so dear to a man as his own children?

I HAVE lately been casting in my thoughts the several unhappinesses of life, and comparing the inselicities of old-age to those of infancy. The calamities of children are due to the negligence and misconduct of parents; those of age, to the past life which led to it. I have here the history of a boy and girl to their wedding-day, and think I cannot give the reader a livelier

By Steele. See final note to N° 324.

image of the infipid way in which time uncultivated passes, than by entertaining him with their authentic epistles, expressing all that was remarkable in their lives, till the period of their life above mentioned. The sentence at the head of this paper, which is only a warm interrogation, 'What is there in nature so dear as a man's own children to him?' is all the restlection I shall at present make on those who are negligent or cruel in the education of them.

Mr. SPECTATOB, or ver satisfied was const

Nº 43T.

I AM now entering into my one and twentieth year, and do not know that I had one day's thorough fatisfaction fince I came to years of any reflection, till the time they fay others lose their liberty, the day of my marriage. I am fon to a gentleman of a very great estate, who resolved to keep me out of the vices of the age; and, in order to it, never let me fee any thing that he thought could give me any pleafure. At ten years old I was put to a grammarschool, where my master received orders every post to use me very severely, and have no regard to my having a great eftate. At fifteen I was removed to the university, where I lived, out of my father's great discretion, in scandalous poverty and want, till I was big enough to be married, and I was fent for to fee the lady who fends you the underwritten. When we were put together, we both confidered that we could not be worse than we were in taking one another, and, out of a defire of liberty, Vol. VI.

eating of phoes

entered into wedlock. My father fays I am now a man, and may fpeak to him like another gentleman. Hardxa wallings situadaus wall rieds to bort am, Sir, as the ried of cheir

Your most humble fervant, good of orman at orong Richard Rentfree.

samula own children to laim i' is all the re of Mr. SPEC, show in in ing in Heal Leaden

in moisof I GREW tall and wild at my mother's, who is a gay widow, and did not care for shewing me, till about two years and a half ago; at which time my guardian uncle fent me to a boarding-school, with orders to contradict me in nothing, for I had been mifufed enough already. I had not been there above a month, when, being in the kitchen, I faw fome oatmeal on the dreffer; I put two or three corns in my mouth, liked it, stole a handful, went into my chamber, chewed it, and for two months after never failed taking toll of every pennyworth of oatmeal that came into the house: but one day playing with a tobacco-pipe between my teeth, it happened to break in my mouth, and the fpitting out the pieces left fuch a delicious roughness on my tongue, that I could not be fatisfied till I had champed up the remaining part of the pipe. I forfook the oatmeal, and fluck to the pipes three months, in which time I had dispensed with thirty-seven foul pipes, all to the bowls; they belonged to an old gentleman, father to my governess.—He locked up the clean ones. I left off eating of pipes, and fell to licking of chalk. I was foon tired of this. I then .Voz. VI.

nibbled all the red wax of our last ball-tickets; and three week after, the black wax from the burying tickets of the old gentleman. Two months after this I lived upon thunder-bolts, a certain long round bluish stone which I found among the gravel in our garden. I was wonderfully delighted with this; but thunder-bolts growing fcarce, I fastened tooth and nail upon our garden-wall, which I fluck to almost a twelvemonth, and had in that time pecked and devoured half a foot towards our neighbour's yard. I now thought myfelf the happiest creature in the world; and I believe, in my conscience, I had eaten quite through, had I had it in my chamber; but now I became lazy and unwilling to ftir, and was obliged to feek food nearer home. I then took a strange hankering to coals; I fell to feranching 'em, and had already confumed, I am certain, as much as would have dreffed my wedding dinner, when my uncle came for me home. He was in the parlour with my governess when I was called down. I went in, fell on my knees, for he made me call him father; and when I expected the bleffing I asked, the good gentleman, in a furprise, turns himself to my governess, and asks, whether this (pointing to me) was his daughter? "This," added he, " is the very picture of death. My child was a plump-faced, hale, fresh-coloured girl; but this looks as if she was half-starved, a mere skeleton." My governess, who is really a good woman, affured my father I had wanted for nothing; and withal told him I was continually cating some trash or other,

and that I was almost eaten up with the greenfickness, her orders being never to cross me But this magnified but little with my father, who prefently, in a kind of pet, paying for my board, took me home with him. I had not been long at home, but one Sunday at church, (I shall never forget it) I saw a young neighbouring gentleman that pleafed me hugely; I liked him of all men I ever faw in my life, and began to wish I could be as pleasing to him. The very next day he came, with his father, a visiting to our house: we were left alone together, with directions on both fides to be in love with one another; and in three weeks time we were married. I regained my former health and complexion, and am now as happy as the day is long. Now, Mr. Spec, I defire you would find out fome name for these craving damfels, whether dignified or diftinguished under some or all of the following denominations; to wit, "Trash-eaters, Oatmeal-chewers, Pipechampers, Chalk-lickers, Wax-nibblers, Coalferanchers, Wall-peelers, or Gravel-diggers, and, good fir, do your utmost endeavour to prevent (by exposing) this unaccountable folly, so prevailing among the young ones of our fex, who may not meet with fuch fudden good luck, as,

Sir, your conftant reader, and very humble fervant, SABINA GREEN, TE Now SABINA RENTFREE.

By Steele. Spect. in folio, and edit. of 1712 in 8vo. and 12mo. See note to No 324, ad finem,

Nº 432. Wednesday, July 16, 1712

Inter frepit anfer olores ... VIRG. Ecl. ix. 36. He gabbles like a goofe, amidst the swan-like quire. the tree of Boils . Sail and thinks

Mr. SPECTATOR, Oxford, July 14.

According to a late invitation in one of your papers to every man who pleases to write, I have fent you the following thort differtation against the vice of being prejudiced.

Your most humble servant.

"MAN is a fociable creature, and a lover of glory; whence it is, that when feveral persons are united in the same society, they are studious to lessen the reputation of others, in order to raise their own. The wise are content to guide the springs in silence, and rejoice in secret at their regular progress. To prate and triumph is the part allotted to the trifling and superficial. The geese were providentially ordained to save the capitol. Hence it is, that the invention of marks and devices to diftinguish parties, is owing to the beaux and belles of this island h. moulded into different cocks and pinches, have long bid mutual defiance; patches have been fet against patches in battle-array; stocks have risen and fallen in proportion to head-dreffes; and peace or war been expected, as the white or the

^{*} See Spect. N° 81, N° 265, and N° 319.

red hood hath prevailed. These are the standardbearers in our contending armies, the dwarfs and fquires who carry the imprefies of the giants or knights, not born to fight themselves, but to prepare the way for the enfuing combat.

" It is a matter of wonder to reflect how far men of weak understanding, and strong fancy, are hurried by their prejudices, even to the believing that the whole body of the adverse party are a band of villains and demons. Foreigners complain that the English are the proudest nation under heaven. Perhaps they too have their share: but be that as it will, general charges against bodies of men is the fault I am writing against. It must be owned, to our shame, that our common people, and most who have not travelled, have an irrational contempt for the language, drefs, customs, and even the shape and minds, of other nations i. Some men, otherwise of fense, have wondered that a great genius should spring out of Ireland; and think you mad in affirming, that fine odes have been written in Lapland.

"This spirit of rivalship, which heretofore reigned in the two univerfities, is extinct, and almost over betwixt college and college. In parishes and schools the thirst of glory still ob-At the feafons of foot-ball and cockfighting, these little republics re-assume their national hatred to each other. My tenant in the country is verily perfuaded, that the parish of the enemy hath not one honest man in it.

¹ See Spect. No 366, and No 406.

"I always hated fatires against women, and fatires against men: I am apt to suspect a ftranger who laughs at the religion of the faculty: my spleen rises at a dull rogue, who is severe upon mayors and aldermen; and I was never better pleased than with a piece of justice executed upon the body of a Templar, who was very perbaga two, admired men, kanolrag noqu'are

Nº 432

"The necessities of mankind require various employments; and whoever excels in his province is worthy of praise. All men are not educated after the same manner, nor have all the fame talents. Those who are deficient, deserve our compassion, and have a title to our affistance. All cannot be bred in the fame place; but in all places there arise, at different times, such persons as do honour to their fociety, which may raife envy in little fouls, but are admired and cherished

by generous fpirits. short and anols doubly with

" It is certainly a great happiness to be educated in focieties of great and eminent men. Their instructions and examples are of extraordinary advantage. It is highly proper to inftil fuch a reverence of the governing persons, and concern for the honour of the place, as may four the growing members to worthy purfuits and honest emulation; but to swell young minds with vain thoughts of the dignity of their own brotherhood, by debasing and vilifying all others, doth them a real injury. By this means I have found that their efforts have become languid, and their prattle irksome, as thinking it sufficient praise that they are children of so illustrious and ample a family. I should think it a furer as well as more generous method, to fet hefore the eyes of youth fuch persons as have made a noble progress in fraternities less talked of; which seems tacitly to reproach their sloth, who sold so heavily in the seats of mighty improvement. Active spirits hereby would enlarge their notions; whereas, by a servile imitation of one, or perhaps two, admired men, in their own body, they can only gain a secondary and derivative kind of same. These copiers of men, like those of authors or painters, run into affectations of some oddness, which perhaps was not disagreeable in the original, but sits ungracefully on the narrow-souled transcriber.

"By fuch early corrections of vanity, while boys are growing into men, they will gradually learn not to cenfure fuperficially; but imbibe those principles of general kindness and humanity, which alone can make them easy to them-

felves, and beloved by others. All the state of

"Reflections of this nature have expunged all prejudice out of my heart; infomuch, that though I am a firm protestant, I hope to see the pope and cardinals without violent emotions; and though I am naturally grave, I expect to meet good company at Paris.

I am, Sir, : moitalame shined

Your humble fervant."

Mr. SPECTATOR,

I FIND you are a general undertaker, and have, by your correspondents or self, an infight into most things; which makes me apply myself to you at present in the forest calamity

that ever befell man, My wife has taken for thing ill of me, and has not spoke one dated, good or bad, to me, or any body in the samily, since Friday was seven-night. What must a man do in that case? Your advice would be a great obligation to, Sit.

thinking sldmind flow work.

RALPH THIMBELTON. El Ponten negis solvere disse meis.

Magr. Epig. classif. 14.

Mr. Spectator, and to agent the 1712. WHEN you want a trifle to fill up a paper, in inferting this you will lay an obligation females, is of a mixed nature, and filled wino

several aldmul work and ceremonies

which would have no place in it, were there but one of the but they are at prefere; AIVIJO BABO."

"It is but this moment I have had the happiness of knowing to whom I am obliged for the present I received the second of April. I am heartily forry it did not come to hand the day before; for I cannot but think it very hard upon people to lose their jest, that offer at one but once a year. I congratulate myself however upon the earnest given me of something further intended in my favour; for I am told, that the man who is thought worthy by a lady to make a fool of, stands fair enough in her opinion to become one day her husband. Till fuch time as Ichave the honour of being fworn, I take leave to subfcribe myself, a san bas on to the mid-

whimit of a chopear Olivian to bed to beg

Your fool elect, bret

cour sevice would be a

NICODEMUNCIO."

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Nº 433. Thursday, July 17, 1712.

Perlege Meonio cantatas carmine ranas, Et frontem nugis solvere disce meis.

MART. Epig. clxxxiii. 14.

To banish anxious thought, and quiet pain, ? Read Houser's frogs, or my more trilling strain.

When you want a trifle to fill up a THE moral world, as confisting of males and females, is of a mixed nature, and filled with feveral customs, fashions, and ceremonies, which would have no place in it, were there but one fex. Had our species no females in it, men would be quite different creatures from what they are at present: their endeavours to please the opposite sex polishes and refines them out of those manners which are most natural to them, and often fets them upon modelling themfelves, not according to the plans which they spprove in their own opinions, but according to those plans which they think are most agreeable to the female world. In a word, man would not only be an unhappy, but a rude unfinished creature, were he conversant with none but those of his own makes worth worth ar onw nam and of finnes for enough in her opinion to be-

By Steele, See note at the end of No 324, on letter T.

Nº 433

Women, on the other fide, are apt to form themselves in every thing with regard to that other half of reasonable creatures, with whom they are here blended and consused: their thoughts are ever turned upon appearing amiable to the other fex; they talk, and move, and smile, with a design upon us; every feature of their faces, every part of their dress, is filled with snares and allurements. There would be no such animals as prudes or coquettes in the world, were there not such an animal as man. In short, it is the male that gives charms to womankind, that produces an air in their faces, a grace in their motions, a softness in their voices, and a delicacy in their complexions.

As this mutual regard between the two fexes tends to the improvement of each of them, we may observe, that men are apt to degenerate into rough and brutal natures, who live as if there were no such things as women in the world; as, on the contrary, women who have an indifference or aversion for their counterparts in human nature, are generally sour and unamiable,

fluttish and cenforious. we and neewed adaption

I am led into this train of thoughts by a little manuscript which is lately fallen into my hands, and which I shall communicate to the reader, as I have done some other curious pieces of the same nature, without troubling him with any inquiries about the author of it. It contains a summary account of two different states which bordered upon one another. The one was a commonwealth of Amazons, or women without

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Nº 435 men the other was a republic of males, that had not a woman in their whole community As these two states bordered upon one another it was their way, it feems, to meet upon their frontiers at a certain feafon of the year, when those among the men who had not made their choice in any former meeting, affociated them felves with particular women, whom they were afterwards obliged to look upon as their wives in every one of these yearly rencounters. The children that forung from this alliance, if male, were fent to their respective fathers; if female, continued with their mothers. By means of this anniversary carnival, which lasted about week; the commonwealths were recruited from time to time, and supplied with their respective full to the angrovement of each of the spidul

These two states were engaged together in s perpetual league, offensive and defensive; fo that if any foreign potentate offered to attack either of them, both the fexes fell upon him at once, and quickly brought him to reason. It was remarkable that for many ages this agreement continued inviolable between the two states, notwithstand ing, as was faid before, they were hufbands and wives: but this will not appear fo wonderful, if we consider that they did not live together above

a week in a year, into reiffo emot enob eval

In the account which my author gives of the male republic, there were feveral customs very remarkable. The men never shaved their beards,

bordered book one another. The one was a toodive unnow 'See Spect Nº 434 dilanumon mon

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r pared their nails, above once in a twelvenonth, which was probably about the time of he great annual meeting upon their frontiers. find the name of a minister of state in one art of their history, who was fined for appearng too frequently in clean linen; and of a cerain great general, who was turned out of his oft for effeminacy, it having been proved upon im by feveral credible witnesses that he washed is face every morning. If any member of the ommonwealth had a foft voice, a fmooth face, r a fupple behaviour, he was banished into the ommonwealth of females, where he was treated s a flave, dreffed in petticoats, and fet a spining. They had no titles of honour among hem, but fuch as denoted fome bodily strength r perfection, as fuch an one 'the tall,' fuch an ne 'the stocky,' fuch an one 'the gruff.' Their public debates were generally managed with ticks and cuffs, infomuch that they often came from the council-table with broken shins, black yes, and bloody nofes. When they would reproach a man in the most bitter terms, they would tell him his teeth were white, or that he ad a fair fkin, and a foft hand. The greatest nan I meet with in their history, was one who bould lift five hundred weight, and wore fuch a prodigious pair of whifkers as had never been cen in the commonwealth before his time. These accomplishments it seems had rendered im so popular, that if he had not died very casonably, it is thought he might have inflaved he republic. Having made this short extract put of the history of the male commonwealth,

I shall look into the history of the neighbouring state, which consisted of females; and, if I say thing in it, will not fail to communicate it to the public.

Nº 434. Friday, July 18, 1712.

Quales Threiciæ, cum flumina Thermodomiis
Pulfant, et pietis bellantur Amazones armis:
Seu circum Hippolyten, seu cum se Martia curcu
Penthesilea refert, magnoque ululante tumultu
Fæminea exultant lunatis agmina peltis.

VIRG. Æn. zi. 600.

So march'd the Thracian Amazons of old,
When Thermodon with bloody billows roll'd;
Such troops as these in shining arms were seen,
When Theseus met in fight their maiden queen.
Such to the field Penthesilea led,
From the sierce virgin when the Grecians sed.
With such return'd triumphant from the war,
Her maids with cries attend the losty car:
They clash with manly force their moony shields;
With semale shouts resound the Phrygian fields.
Dayden.

HAVING carefully perused the manuscript! mentioned in my yesterday's paper, so far as it relates to the republic of women, I find in it

By Addison, dated, it seems, from Chelsea. See note to No. 5, on fignature C.

a play called Sophonista, or Hannibal's Overthrow. Mainiffa, by Mr. Booth: Sophonista, by Mrs. Rogers; and Rosalinda, by Mrs. Bradthaw. To which will be added the last new farce, called The Petticoat Plotter. The principal parts by Messrs. Bullock, Norris, Pack, and Bullock jun. Spectim folio.

feveral particulars which may very well deferve the reader's attention, onen vinuos out lo swel

The girls of quality, from fix to twelve years old, were put to public schools, where the learned to box and play at cudgels, with feveral other accomplishments of the fame nature; for that nothing was more usual than to fee a little mis returning home at night with a broken pate, or two or three teeth knocked out of her head. They were afterwards taught to ride the great horse, to shoot, dart or sling, and listed into feveral companies, in order to perfect themfelves in military exercises. No woman was to be married till the had killed her man. The ladies of fashion used to play with young lions inftead of lap-dogs; and when they made any parties of diversion, instead of entertaining themselves at ombre and piquet, they would wreftle and pitch the bar for a whole afternoon together. There was never any fuch thing as a blush seen, or a sigh heard, in the commonwealth. The women never dreffed but to look terrible; to which end they would formetimes after a battle paint their cheeks with the blood of their enemies. For this reason likewise, the face which had the most scars was looked upon as the most beautiful. If they found lace, jewels, ribbands, or any ornaments in filver or gold, among the booty which they had taken they used to dress their horses with it, but ne entertained a thought of wearing it themselves. There were particular rights and privileges allowed to any member of the commonwealth. who was a mother of three daughters. The

fenate was made up of old women; for, by the laws of the country, none was to be a counfellor of frate that was not past child-bearing. They used to boast their republic had continued four thousand years, which is altogether improbable. unless we may suppose, what I am very apt to think, that they imeasured their time by lunar mile detreming home at night with a bestary

19 There was a great revolution brought about in this female republic, by means of a neighbouring king, who had made war upon them feveral years with various fuccefs, and at length overthrew them in a very great battle This defeat they afcribe to feveral causes; some say that the fecretary of state, having been troubled with the vapours, had committed fome fatal mistakes in several dispatches about that time. Others pretend, that the first minister, being big with child, could not attend the public affairs, as fo great an exigency of state required; but this I can give no manner of credit to, fince it feems to contradict a fundamental maxim in their government, which I have before mentioned. My author gives the most probable reason of this great disaster; for he affirms that the general was brought to bed, or (as others fay) miscarried, the very night before the battle: however it was, this fingle overthrow obliged them to call in the male republic to their affiftance; but, notwithstanding their common efforts to repulse the victorious enemy, the war continued for many years before they could en-tirely bring it to a happy conclusion. The campaigns which both fexes paffed together, made them so well acquainted with one another, that at the end of the war they did not care for parting. In the beginning of it they lodged in separate camps, but afterwards, as they grew more familiar, they pitched their tents promiseuously.

From this time, the armies being checkered with both fexes, they polished apace. The men used to invite their fellow-foldiers into their quarters, and would drefs their tents with flowers and boughs for their receptions vif they chanced to like one more than another, they would be cutting her name in the table, or chalking out her figure upon a wall, or talking of her in a kind of rapturous language, which by degrees improved into verse and fornet. These were as the first rudiments of architeca ture, painting, and poetry, among this favage people. After any advantage over the enemy, both fexes used to jump together and make a clattering with their fwords and shields, for joy; which in a few years produced feveral regular tunes and fet dances add to electers pot rolls

As the two armies romped together upon these occasions, the women complained of the thick bushy beards and long nails of their consederates, who thereupon took care to prune themselves into such figures as were most pleasing to their friends and allies.

When they had taken any spoils from the enemy, the men would make a present of every thing that was rich and showy to the women whom they most admired, and would frequently dress the necks, or heads, or arms, of their mis-

treffes, with any thing which they thought appeared gay or pretty. The women observing that the men took delight in looking upon them when they were adorned with fuch trappings and gewgaws, fet their heads at work to find out new inventions, and to outshine one another in all councils of war or the like folding meetings. On the other hand, the men observing how the women's hearts were fet upon finery. begun to embellish themselves, and look as agreeably as they could in the eyes of their affociates. In short, after a few years converting together, the women had learnt to fmile and the men to ogle, the women grew foft, and the men lively inguil successful to bail the rad to

When they had thus infenfibly formed one another, upon finishing of the war, which concluded with an entire conqueft of their common enemy, the colonels in one army married the colonels in the other; the captains in the time manner took the captains to their wives: the whole body of common foldiers were matched after the example of their leaders. By this means the two republics incorporated with one another, and became the most flourishing and polite government in the part of the world which lederates, who ther

they inhabited.

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By Addison, dated from Chelica. See No 5, ad from.

^{**} At Drury-lane, July 28, Sophonifba, or Hannibal's Overthrow. Mafiniffa, Mr. Booth; Sophonifba, Mr. Ro gers; and Rofalinda, by Mrs. Bradthaw. Spect. in folio. drefs the necket by heads, oreging

Nº 435. Saturday, July 19, 1712241 16

Both bodies in a fingle body mix, A fingle body with a double fex.

Addison

Most of the papers I give the public are written on fubjects that never vary, but are for ever fixt and immutable Of this kind are all my more ferious effays and difeourles; but there is another fort of speculations, which I confider as occasional papers, that take their rife from the folly, extravagance, and caprice, of the prefent age. For I look upon myfelf as one fet to watch the manners and behaviour of my count trymen and contemporaries, and to mark down every abfurd fashion, ridiculous custom, or affected form of speech, that makes its appearance in the world during the course of my speculations. The petticout no fooner begun to fwell, but I observed its motions. The party-patches had not time to muster themselves before I detected them. I had intelligence of the coloured hood the very first time it appeared in a public affembly. I might here mention several other the like contingent subjects, upon which I have bestowed distinct papers. I By this means I have fo effectually quarted those irregularities which gave occasion to them, that I am afraid posterity will scarce have a sufficient idea of them to relish

See Spect. Nº 81, Nº 127, and Nº 265.

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those discourses which were in no little vogue at the time when they were written. They will be apt to think that the fashions and customs I attacked were some santastic conceits of my own, and that their great grandmothers could not be so whimsical as I have represented them. For this reason, when I think on the sigure my several volumes of speculations will make about a hundred years hence, I consider them as so many pieces of old plate, where the weight will be regarded, but the fashion lost.

Among the feveral female extravagancies I have already taken notice of, there is one which still keeps its ground. I mean that of the ladies who dress themselves in a hat and feather, a riding coat and a perriwig, or at least tie up their hair in a bag or ribbon, in imitation of the fman part of the opposite sex. As in my yesterday's paper I gave an account of the mixture of two fexes in one commonwealth, I shall here take notice of this mixture of two fexes in one perfon. I have already shewn my dislike of this immodest custom more than once; but, in contempt of every thing I have hitherto faid, I am informed that the highways about this great city are still very much infested with these female Luight here mention tevestion I

ger de Coverley's about this time twelvemonth an equestrian lady of this order appeared upon the plains which lay at a distance from his house. I was at that time walking in the fields with my old friend; and as his tenants ran out on every side to see so strange a sight, fit Roger

Nº 435.

asked one of them who came by us, what it was? To which the country fellow replied, 'Tis a gentlewoman, saving your worship's presence, in a coat and hat.' This produced a great deal of mirth at the knight's house, where we had a story at the same time of another of his tenants, who meeting this gentleman-like lady on the highway, was asked by her whether that was Coverley-hall? The honest man seeing only the male part of the querist, replied, 'Yes, fir;' but upon the second question, whether sir Roger de Coverley was a married man? having dropped his eye upon the petticoat, he changed his note into 'No, madam.'

Had one of these hermaphrodites appeared in Juvenal's days, with what an indignation should we have seen her described by that excellent satirist! He would have represented her in a riding habit, as a greater monster than the centaur. He would have called for sacrifices of purifying waters, to expiate the appearance of such a prodigy. He would have invoked the shades of Portia and Lucretia, to see into what the Roman ladies had transformed themselves.

For my own part, I am for treating the sex with greater tenderness, and have all along made use of the most gentle methods to bring them off from any little extravagance into which they have sometimes unwarily fallen. I think it however absolutely necessary to keep up the partition between the two sexes, and to take notice of the smallest encroachments which the one makes upon the other. I hope therefore I shall not hear any more complaints on this subject;

I am fure my fhe-disciples, who peruse these my daily lectures, have profited but little by them, if they are capable of giving into fuch an amphibious drefs. This I should not have mentioned, had I not lately met one of these my female readers in Hyde-park, who looked upon me with a masculine assurance, and cocked her hat full in my face. I aw , yawagin will to the

For my part, I have one general key to the behaviour of the fair fex. When I fee them fingular in any part of their drefs, I conclude it is not without some evil intention; and therefore question not but the design of this strange fashion is to smite more effectually their make beholders. Now to fet them right in this particular, I would fain have them confider with themselves, whether we are not more likely to be struck by a figure entirely semale, than with fuch an one as we may fee every day in our glasses. Or, if they please, let them reflect upon their own hearts, and think how they would be affected should they meet a man on horseback, in his breeches and jack-boots, and at the fame time dreffed up in a commode and a nightraile.

I must observe that this fashion was first of all brought to us from France, a country which has infected all the nations of Europe with its levity. I speak not this in derogation of a whole people, having more than once found fault with those general reflections which strike at kingdoms or commonwealths in the gross: a piece of cruelty, which an ingenious writer of our own compares to that of Caligula, who wished the Roman people had all but one neck, that he might behead Nº 436

them at a blow . I shall therefore only remark, that as liveliness and affurance are in a peculiar manner the qualifications of the French nation. the fame habits and customs will not give the fame offence to that people, which they produce among those of our own country. Modesty is our diftinguishing character, as vivacity is theirs: and when this our national virtue appears in that female beauty, for which our British ladies are celebrated above all others in the universe, it makes up the most amiable object that the eye of man can possibly behold. from the CP Sword and daggerer.

Nº 436. Monday, July 31, 1712.

- Verfo pollice vulgi Quemlibet occidunt populariter

. Cafe of talchious,

Juv. Sat. iii. 36.

With thumbs bent back they popularly kill.

DRYDEN.

BEING a person of infatiable curiofity, I could not forbear going on Wednesday last to a place of no small renown for the gallantry of the lower order of Britons, to the Bear-garden at Hockley in the Hole; where (as a whitish brown paper, put into my hand in the street, informed me) there was to be a trial of skill ex-

By Addison. Chelsea. See No 5.

^{*} Dutch Alliances, An Account of the Maffacre of Amboyna, from a manuscript of Mr. Beaumont, who oscaped affaffination. With affidavits, Spect. in folib, Nº 438. ords to solved ore tilgood propied rate order amilia

Nº 436.

hibited between two masters of the noble science of desence, at two of the clock precisely. I was not a little charmed with the solemnity of the challenge, which ran thus:

'I James Miller, sergeant, (lately come from the frontiers of Portugal) master of the noble science of desence, hearing in most places where I have been of the great same of Timothy Buck, of London, master of the said science, do invite him to meet me, and exercise at the several weapons following, viz.

Back fword, Single falchion, Sword and dagger, Case of falchions,

' Sword and buckler, Quarter staff.'

If the generous ardour in James Miller to dispute the reputation of Timothy Buck, had something resembling the old heroes of romance, Timothy Buck returned answer in the same paper with the like spirit, adding a little indignation at being challenged, and seeming to condescend to fight James Miller, not in regard to Miller himself, but in that, as the same went about, he had sought Parkes, of Coventry. The acceptance of the combat ran in these words:

of the noble science of desence, hearing he did fight Mr. Parkes, of Coventry, will not fail

On a large tomb in the great church-yard of Coventry is

the following inscription:
To the memory of Mr. John Sparkes, a native of this city; he was a man of a mild disposition, a gladiator by profession, who, after having fought 350 battles in the principal

(God willing) to meet this fair inviter at the time and place appointed, desiring a clear stage and no favour.

io without of Vivat Regina.

I shall not here look back on the spectacles of the Greeks and Romans of this kind, but must believe this custom took its rife from the ages of knight-errantry; from those who loved one woman fo well, that they hated all men and women else; from those who would fight you, whether you were or not of their mind; from those who demanded the combat of their contemporaries, both for admiring their mistress or discommending her. I cannot therefore but lament, that the terrible part of the ancient fight is preserved, when the amorous fide of it is forgotten. We have retained the barbarity, but loft the gallantry of the old combatants. I could wish, methinks, these gentlemen had consulted me in the promulgation of the conflict. I was obliged by a fair young maid, whom I underftood to be called Elizabeth Preston, daughter of the keeper of the garden, with a glass of water; who I imagined might have been, for form's fake, the general representative of the lady fought for, and from her beauty the pro-

parts of Europe with honour and applause, at length quitted the stage, sheathed his sword, and, with Christian resignation, submitted to grand victor in the 52d year of his age.

* Anno falutis bunnance 1733.

His friend, sergeant Miller, here mentioned, a man of wast athletic accomplishments, was advanced afterwards to the rank of a captain in the British army, and did notable service in Scotland under the duke of Cumberland in 1745.

per Amarillis on these occasions. It would have run better in the challenge, 'I James Miller, sergeant, who have travelled parts abroad, and came last from the frontiers of Portugal, for the love of Elizabeth Preston, do assert, that the said Elizabeth is the fairest of women. Then the answer; 'I Timothy Buck, who have staid in Great Britain during all the war in foreign parts, for the sake of Susanna Page, do deny that Elizabeth Preston is so fair as the said Susanna Page. Let Susanna Page look on, and I desire of James Miller no savour.

This would give the battle quite another turn; and a proper station for the ladies, whose complexion was disputed by the sword, would animate the disputants with a more gallant incentive than the expectation of money from the spectators; though I would not have that neglected, but thrown to that fair one whose lover

was approved by the donor.

Yet, confidering the thing wants fuch amendments, it was carried with great order. James Miller came on first; preceded by two disabled drummers, to shew, I suppose, that the prospect of maimed bodies did not in the least deter him. There ascended with the daring Miller a gentleman, whose name I could not learn, with a dogged air, as unsatisfied that he was not principal. This son of anger lowered at the whole assembly, and weighing himself as he marched round from side to side, with a stiff knee and shoulder, he gave intimations of the purpose he smothered till he saw the issue of the encounter. Miller had a blue ribbon

tied round the fword arm; which ornament I conceive to be the remain of that custom of wearing a mistress's favour on such occasions of old.

Miller is a man of fix foot eight inches height, of a kind but bold aspect, well fashioned, and ready of his limbs; and such readiness as spoke his ease in them, was obtained from a habit of

motion in military exercise. Wholoning animan

The expectation of the spectators was now almost at its height, and the crowd pressing in, feveral active persons thought they were placed rather according to their fortune than their merit, and took it in their heads to prefer themfelves from the open area or pit to the galleries. The dispute between desert and property brought many to the ground, and raised others in proportion to the highest seats by turns, for the space of ten minutes, till Timothy Buck came on, and the whole affembly giving up their disputes, turned their eyes upon the champions. Then it was that every man's affection turned to one or the other irrefiftibly. A judicious gentleman near me faid, 'I could, methinks, be Miller's fecond, but I had rather have Buck for mine.' Miller had an audacious look, that took the eye; Buck, a perfect composure, that engaged the judgment. Buck came on in a plain coat, and kept all his air till the instant of engaging; at which time he undreffed to his thirt, his arm adorned with a bandage of red ribbon. No one can describe the fudden concern in the whole affembly; the most tumultuous crowd in nature was as still and as much

engaged as if all their lives depended on the first blow. The combatants met in the middle of the stage, and shaking hands as removing all malice, they retired with much grace to the extremities of it; from whence they immediately faced about, and approached each other, Miller with a heart full of resolution, Buck with a watchful untroubled countenance; Buck regarding principally his own defence, Miller chiefly thoughtful of annoying his opponent. It is not easy to describe the many escapes and imperceptible defences between two men of quick eyes and ready limbs; but Miller's heat laid him open to the rebuke of the calm Buck, by a large cut on the forehead'. Much effusion of blood covered his eyes in a moment, and the huzzas of the crowd undoubtedly quickened the anguish. The aftembly was divided into parties upon their different ways of fighting; while a poor nymph in one of the galleries apparently fuffered for Miller, and burst into a flood of tears. As foon as his wound was wrapped up, he came on again with a little rage, which still disabled him further. But what brave map can be wounded into more patience and caution? The next was a warm eager onset, which ended in a decifive stroke on the left leg of Miller. The lady in the gallery, during this fecond strife, covered her face; and for my part, I could not keep my thoughts from being mostly employed on the confideration of her unhappy circumstance that moment, hearing the clash of fwords,

See Spect. Nº 449, last let.

and apprehending life or victory concerned her lover in every blow, but not daring to fatisfy herself on whom they sell. The wound was exposed to the view of all who could delight in it, and sewed up on the stage. The surly second of Miller declared at this time, that he would that day fortnight sight Mr. Buck at the same weapons, declaring himself the master of the renowned Gorman; but Buck denied him the honour of that courageous disciple, and afferting that he himself had taught that cham-

pion, accepted the challenge.

There is something in nature very unaccountable on such occasions, when we see the people take a certain painful gratification in beholding these encounters. Is it cruelty that administers this sort of delight? Or is it a pleasure which is taken in the exercise of pity? It was, methought, pretty remarkable, that the business of the day being a trial of skill, the popularity did not run so high as one would have expected on the side of Buck. Is it that people's passions have their rise in self-love, and thought themselves (in spite of all the courage they had) liable to the sate of Miller, but could not so easily think themselves qualified like Buck?

Tully speaks of this custom with less horror than one would expect, though he confesses it was much abused in his time, and seems directly to approve of it under its first regulations, when criminals only sought before the people. Crudele gladiatorum spectaculum et inhumanum nonnullis videri solet; et haud scio annon ita sit ut nunc sit; cùm verò sontes ferro depugnadant, au-

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ribus fortasse multa, oculis quidem nulla, poterat esse sortion contra dolorem et mortem disciplina. The shews of gladiators may be thought barbarous and inhuman, and I know not but it is so as now practised; but in those times, when only criminals were combatants, the ear perhaps might receive many better instructions, but it is impossible that any thing which affects our eyes, should fortify us so well against pain and death, against pain and death.

Nº 437. Tuefday, July 22, 1712.

Tune impune hac facias? Tune bic homines adolescentules, Imperitos rerum, eductos libere, in fraudem illicis?

Sollicitando et pullicitando corum animos lactas?

Ac meretricios amores nuptiis conglutinas?

TER. And. Act. v. Sc. 4.

Shall you escape with impunity; you who lay suares for young men, of a liberal education, but unacquainted with the world, and, by force of importunity and promise, draw them into marry harlots?

The other day passed by me in her chariot a lady with that pale and wan complexion, which we sometimes see in young people who are fallen into sorrow, and private anxiety of mind, which antedate age and sickness. It is not three years ago since she was gay, airy, and a little towards libertine in her carriage; but, methought, I easily forgave her that little insolence, which she so severely pays for in her present condition.

By Steele. See No 324, at the end.

Nº 437

Flavilla, of whom I am speaking, is married to a fullen fool with wealth. Her beauty and merit are loft upon the dolt, who is infentible of perfection in any thing. Their hours together are either painful or infipid. The minutes the has to herfelf in his absence are not sufficient to give vent at her eyes, to the grief and torment of his last conversation. This poor creature was facrificed with a temper (which, under the cultivation of a man of fense, would have made the most agreeable companion) into the arms of this loathforme yoke-fellow by Sempronia. Sempronia is a good lady, who supports herfelf in an affluent condition, by contracting friendship with rich young widows, and maids of plentiful fortunes at their own disposal, and bestowing her friends upon worthless indigent fellows; on the other fide, the enfrares inconfiderate and rash youths of great citates into the arms of vicious women. For this purpose, the is accomplished in all the arts which can make her acceptable at impertinent vifits; the knows all that passes in every quarter, and is well acquainted with all the favourite fervants, bufybodies, dependants, and poor relations, of all persons of condition in the whole town. At the price of a good fum of money, Sempronis, by the instigation of Flavilla's mother; brought about the match for the daughter; and the reputation of this, which is apparently, in point of fortune, more than Flavilla could expect, has gained her the vifits and frequent attendance of the crowd of mothers, who had rather fee their children miserable in great wealth, than the

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happiest of the race of mankind in a less confpicuous state of life. When Sempronia is fo well acquainted with a woman's temper and circumstances, that she believes marriage would be acceptable to her, and advantageous to the man who shall get her, her next step is to look out for some one, whose condition has some fecret wound in it, and wants a fum, yet, in the eye of the world, not unfuitable to her. If fuch is not easily had, the immediately adorns a worthless fellow with what estate the thinks convenient, and adds as great a share of good humour and fobriety as is requifite. After this is fettled, no importunities, arts, and devices, are omitted, to haften the lady to her happiness. W In the general, indeed, fhe is a person of so strict justice, that the marries a poor gallant to a rich wench, and a moneyless girl to a man of fortune. But then the has no manner of conscience in the difparity, when the has a mind to impose a poor rogue for one of an estate: she has no remork in adding to it, that he is illiterate, ignorant, and unfashioned; but makes these imperfections arguments of the truth of his wealth; and will, on fuch an occasion, with a very grave face, charge the people of condition with negligence in the education of their children. Exception being made t'other day against an ignorant booby of her own clothing, whom fhe was putting off for a rich heir. 'Madam,' faid fhe, 'you know there is no making of children, who know they have estates, attend their books.

Sempronia, by these arts, is loaded with presents, importuned for her acquaintance, and admired by those who do not know the first taste of life, as a woman of exemplary good breeding. But sure, to murder and rob are less iniquities, than to raise profit by abuses as irreparable as taking away life; but more grievous, as making it lastingly unhappy. To rob a lady at play of half her fortune, is not so ill as giving the whole and herself to an unworthy husband. But Sempronia can administer consolation to an unhappy fair at home, by leading her to an agreeable gallant elsewhere. She then can preach the general condition of all the married world, and tell an unexperienced young woman the methods of softening her affliction, and laugh at her simplicity and want of knowledge, with an 'Oh! my dear, you will know better.'

The wickedness of Sempronia, one would think, should be superlative; but I cannot but esteem that of some parents equal to it: I mean fuch as facrifice the greatest endowments and qualifications to base bargains. A parent who forces a child of a liberal and ingenious' spirit into the arms of a clown or a blockhead, obliges her to a crime too odious for a name. It is in a degree the unnatural conjunction of rational and brutal beings. Yet what is there so common, as the bestowing an accomplished woman with fuch a disparity? And I could name crowds who lead miserable lives for want of knowledge in their parents, of this maxim, that good fense and good nature always go together. That which is attributed to fools, and called good nature, is

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only an inability of observing what is faulty, which turns, in marriage, into a suspicion of every thing as such, from a conscioushes of that inability.

Mr. SPECTATOR,

'I AM entirely of your opinion with relation to the equestrian females, who affect both the masculine and seminine air at the same time; and cannot forbear making a prefentment against another order of them, who grow very numerous and powerful; and fince our language is not very capable of good compound words, I must be contented to call them only "the naked shouldered." These beauties are not contented to make lovers wherever they appear, but they must make rivals at the same time. Were you to fee Gatty walk the Park at high mall, you would expect those who followed her and those who met her would immediately draw their fwords for her. I hope, fir, you will provide for the future, that women may stick to their faces for doing any further mischief, and not allow any but direct traders in beauty to expole more than the fore part of the neck, unless you please to allow this after-game to those who are very defective in the charms of the countenance. I can fay, to my forrow, the prefent practice is very unfair, when to look back is death; and it may be faid of our beauties, as a great poet did of bullets,

[&]quot;They kill and wound like Parthians as they fly."

I fubmit this to your animadversion; and am for the little while I have left hoon plons to

Tour humble fervant, mounds Dexica

The languilling

i eriliditasi desap tada PHILANTHUS.

P. S. Suppose you mended my letter, and made a fimile about the "porcupine;" but I fubmit that alfo. O towns of motorifaci Time!

fonds now in the world his the most ful

Nº 438. Wednesday, July 23, 1712.

Animum rege, qui, nifi paret,

183 par out gin Hon. 1. Ep. ii. 62,

Curb thy foul,

And check thy rage, which must be rul'd or rule.

a noward shild shows It is a very common expression, that such a one is very good-natured, but very passionate. The expression, indeed, is very good-natured, to allow passionate people so much quarter: but I think a passionate man deserves the least indulgence imaginable. It is faid, it is foon over; that is, all the mischief he does is quickly dispatched, which, I think, is no great

By Steele. See final note to No 324, on fignature T.

^{*} At Drury-lane, on July 22d, not acted these twelve years, Love and a Bottle, by Mr. Geo. Farquer. Squire Mock-Mode, by Mr. Bullock; Reebuck, Mr. Mills; Lovewell, Mr. Bullock, jun; Lyric, Mr. Johnson; Pamphlet, Mr. Norris; Club, Mr. Pinkethman; Brush, Mr. Pack; Lucinda, Mrs. Rogers; and Leanthe, by Miss Willis .- Spect. in folio

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recommendation to favour. I have known one of those good-natured passionate men fay in a mixed company, even to his own wife or child. fuch things as the most inveterate enemy of his family would not have spoken, even in imagination. It is certain that quick fensibility is infeparable from a ready understanding; but why should not that good understanding call to itself all its force on fuch occasions, to mafter that fudden inclination to anger? One of the greatest fouls now in the world is the most subject by nature to anger, and yet fo famous for a conquest of himself this way, that he is the known example when you talk of temper and command of a man's felf. To contain the spirit of anget, is the worthiest discipline we can put ourselves to. When a man has made any progress this way, a frivolous fellow in a paffion is to him as contemptible as a froward child. It ought to be the study of every man, for his own quiet and peace. When he stands combustible and ready to flame upon every thing that touches him, life is as uneasy to himself as it is to all about him. Syncropius leads, of all men living, the most ndiculous life; he is ever offending, and begging pardon. If his man enters the room without what he was fent for- 'That blockhead,' begins he-' Gentlemen, I ask your pardon, but servants now-a-days-' The wrong plates are laid, they are thrown into the middle of the room; his wife stands by in pain for him, which he fees in her face, and answers as if he had heard

Lord Somers.

Nº 438.

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all she was thinking:—'Why? what the devil! Why don't you take care to give orders in these things?' His friends sit down to a tasteless plenty of every thing, every minute expecting new infults from his impertinent passions. In a word, to eat with, or visit Syncropius, is no other than going to see him exercise his family, exercise their patience, and his own anger.

It is monstrous that the shame and confusion in which this good-natured angry man must needs behold his friends, while he thus lays about him, does not give him fo much reflection as to create an amendment. This is the most scandalous difuse of reason imaginable; all the harmless part of him is no more than that of a bulldog, they are tame no longer than they are offended. One of these good-natured angry men shall, in an instant, affemble together so many allusions to fecret circumstances, as are enough to diffolve the peace of all the families and friends he is acquainted with, in a quarter of an hour, and yet the next moment be the best natured man in the world. If you would fee passion in its purity, without mixture of reason, behold it represented in a mad hero, drawn by a mad poet. Nat. Lee makes his Alexander fay thus:

'Away! begone! and give a whirlwind room, Or I will blow you up like dust! Avant! Madness but meanly represents my toil. Eternal discord!

Fury! revenge! difdain and indignation!

Tear my swol'n breast, make way for fire and tem-

My brain is burft, debate and reason quench'd;

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The storm is up, and my hot bleeding heart of the Splits with the rack, while passions, like the wind, Rise up to heav'n, and put out all the stars.

Every passionate fellow in town talks half the day with as little consistency, and threatens

things as much out of his power.

The next difagreeable person to the outrageous gentleman, is one of a much lower order of anger, and he is what we commonly call a peevish fellow. A peevish fellow is one who has fome reason in himself for being out of humour, or has a natural incapacity for delight, and therefore diffurbs all who are happier than himfelf with pishes and pshaws, or other well-bred interjections, at every thing that is faid or done in his presence. There should be physic mixed in the food of all which these fellows eat in good company. This degree of anger passes, forsoth, for a delicacy of judgment, that won't admit of being eafily pleafed; but none above the character of wearing a peevish man's livery ought to bear with his ill manners. All things among men of fense and condition should pass the cenfure, and have the protection of the eye of rea-

No man ought to be tolerated in an habitual humour, whim, or particularity of behaviour, by any who do not wait upon him for bread. Next to the peevish fellow is the snarler. This gentleman deals mightily in what we call the irony; and as those fort of people exert themselves most against those below them, you see their humour best in their talk to their servants. That is so like you; You are a fine fellow; Thou art the

quickest head-piece; and the like. One would think the hectoring, the forming, the fullen, and all the different species and subordinations of the angry should be cured, by knowing they live only as pardoned men; and how pitiful is the condition of being only fuffered! But I am interrupted by the pleafantest scene of anger and the disappointment of it that I have ever known, which happened while I was yet writing, and I everheard as I fat in the back-room at a French bookfeller's. There came into the shop a very learned man with an erect folemn air; and, though a person of great parts otherwise, flow in understanding any thing which makes against himself. The composure of the faulty man, and the whimfical perplexity of him that was justly angry, is perfectly new. After turning over many volumes, faid the feller to the buyer, Sir, you know I have long afked you to fend me back the first volume of French sermons I formerly lent you.' 'Sir,' faid the chapman, 'I have often looked for it, but cannot find it; it is certainly loft, and I know not to whom I lent it, it is fo many years ago. Then, fir, here is the other volume; I'll fend you home that, and please to pay for both. My friend, replied he, canft thou be fo fenfeless as not to know that one volume is as imperfect in my library as in your shop?' 'Yes, fir, but it is you have lost the first volume; and, to be short, I will be paid. 'Sir,' answered the chapman, 'you are a young man, your book is loft; and learn by this little loss to bear much greater adversities, which you must expect to meet with.' 'Yes, I'll bear when

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I must, but I have not lost now, for I fay you have it, and fhall pay me.' Friend, you grow warm; I tell you the book is loft; and I forefee. in the course even of a prosperous life, that you will meet afflictions to make you mad, if you cannot bear this trifle.' Sir, there is, in this case, no need of bearing, for you have the book. I fay, fir, I have not the book; but your paffion will not let you hear enough to be informed that I have it not. Learn relignation of yourfelf to the distresses of this life: nay, do not fret and fume; it is my duty to tell you, that you are of an impatient spirit, and an impatient spirit is never without woe.' Was ever any thing like this? Yes, fir, there have been many things like this: the loss is but a trifle, but your temper is wanton, and incapable of the least pain; therefore let me advise you, be patient; the book is loft, but do not you for that reason lose yourself." Raphture of French fermous

By Steele, See N° 324, ad finem.

faid the chapin

This scene passed in the shop of Mr. Vaillant, now of Mr. Elmsly, in the Strand; and the subject of it was (for it is still in remembrance) a volume of Massillon's Sermons.

Mr. Winstanley, between 5 and 6 o'clock, The greatest curiosities in Water-works. Fire mingling with the water, several forts of liquor both hot and cold. With an entertainment of mutic both vocal and instrumental. Boxes 3s. Pit 2s. 6d. First Gallery 2s. Upper Gallery 6d.

answered the chapman, 'you are a young

of to bear much greater advertities, which you much expect to meet with. * Yes, I'll bear when

to their invilible and unfuspecked fries, who sin

Nº 439. Thursday, July 24, 1712

Hi narrata ferunt alià: mensuraque sieli Crescit; et auditis aliquid novus adjicit auctor.

N° 439.

Ovid. Met. xii.

Some tell what they have heard, or tales devile; Each fiction ftill improv'd with added lies.

Ovip describes the palace of Fame as situated in the very centre of the universe, and perforated with fo many windows as gave her the fight of every thing that was done in the heavens, in the earth, and in the fea. The structure of it was contrived in fo admirable a manner, that it echoed every word which was spoken in the whole compais of nature; fo that the palace, fays the poet, was always filled with a confused hubbub of low, dying founds, the voices being almost spent and worn out before they arrived at this general rendezvous of speeches and whis-

I confider courts with the fame regard to the governments which they fuperintend, as Ovid's palace of Fame with regard to the universe. The eyes of a watchful minister run through the whole people. There is fcarce a murmur or complaint that does not reach his ears. have news-gatherers and intelligencers diffributed into their feveral walks and quarters, who bring in their respective quotas, and make them acquainted with the discourse and conversation of the whole kingdom or commonwealth where they are employed. The wifest of kings, alluding

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to these invisible and unsuspected spies, who are planted by kings and rulers over their sellow-citizens, as well as to those voluntary informers that are buzzing about the ears of a great man, and making their court by such secret methods of intelligence, has given us a very prudent caution?: 'Curse not the king, no not in thy thought, and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.'

As it is absolutely necessary for rulers to make use of other people's eyes, they should take particular care to do it in fuch a manner, that it may not bear too hard on the person whose life and conversation are inquired into. A man who is capable of fo infamous a calling as that of a fpy, is not very much to be relied upon. He can have no great ties of honour, or checks of conscience, to restrain him in those covert evidences, where the person accused has no opportunity of vindicating himself. He will be more industrious to carry that which is grateful than that which is true. There will be no occasion for him if he does not hear and fee things worth difcovery; fo that he naturally inflames every word and circumstance, aggravates what is faulty, perverts what is good, and misrepresents what is indifferent. Nor is it to be doubted but that fuch ignominious wretches let their private paffions into these their clandestine informations, and often wreak their particular fpite and malice Nº 439

It is a pleafant scene enough, which an Italian author describes between a spy and a cardinal who employed him. The cardinal is represented as minuting down every thing that is told him. The spy begins with a low voice. Such an one; the advocate, whispered to one of his friends, within my hearing, that your eminence was a very great poltron; and, after having given his patron time to take it down, adds that another called him a mercenary rascal in a public conversation. The cardinal replies, Very well, and bids him go on. The spy proceeds, and loads him with reports of the same nature, till the cardinal rises in great wrath, calls him an impu-

dent scoundrel, and kicks him out of the room. It is observed of great and heroic minds, that they have not only thewn a particular difregard to those unmerited reproaches which have been cast upon them, but have been altogether free from that impertinent curiofity of inquiring after them, or the poor revenge of refenting them. The histories of Alexander and Casar are full of this kind of inftances. Vulgar fouls are of a quite contrary character. Dionyfius, the tyrant of Sicily, had a dungeon which was a very curious piece of architecture; and of which as I am informed, there are still to be feen form temains in that island. It was called Dionysus's Ear, and built with feveral little windings and labyrinths, in the form of a real ear. The structure of it made it a kind of whispering place, but fuch a one as gathered the voice of him who spoke into a funnel which was placed at the very top of it. The tyrant used to lodge all his state criminals, or those whom he supposed to be engaged together in any evil designs upon him, in this dungeon. He had at the same time an apartment over it, where he used to apply himself to the sunnel, and by that means overheard every thing that was whispered in the dungeon. I believe one may venture to affirm, that a Cæsar or an Alexander would have rather died by the treason, than have used such disingenuous

means for the detecting of it. or on a min bolls

A man who in ordinary life is very inquifitive after every thing which is spoken ill of him, passes his time but very indifferently. He is wounded by every arrow that is shot at him, and puts it in the power of every infignificant enemy to disquiet him. Nay, he will fuffer from what has been faid of him, when it is forgotten by those who said or heard it. For this reason I could never bear one of those officious friends, that would be telling every malicious report, every idle censure that passed upon me. The tongue of man is fo petulant, and his thoughts fo variable, that one should not lay too great a stress upon any present speeches and opinions. Praise and obloquy proceed very frequently out of the fame mouth upon the fame person, and upon the same occasion. A generous enemy will fometimes bestow commendations, as the dearest friend cannot sometimes refrain from speaking ill. The man who is indifferent in either of these respects, gives his opinion at random, and praises or disapproves as he finds himself in humour, abidw loamen a orac skot Nº 439

I shall conclude this essay with part of a character, which is finely drawn by the earl of Clarendon, in the first book of his history, and which gives us the lively picture of a great man teasing himself with an absurd curiosity.

"He had not that application and submission, and reverence for the queen, as might have been expected from his wifdom and breeding; and often croffed her pretences and defires with more rudeness than was natural to him. Yet he was impertinently folicitous to know what her majesty said of him in private, and what resentments the had towards him. And when by fome confidents, who had their ends upon him from those offices, he was informed of fome bitter expressions fallen from her majesty, he was fo exceedingly afflicted and tormented with the fense of it, that sometimes by passionate complaints and representations to the king; sometimes by more dutiful addresses and exposbulations with the queen in bewailing his misfortune; he frequently exposed himself, and left his condition worse than it was before, and the eclairciffement commonly ended in the discovery. of the persons from whom he had received his most secret intelligence.

phi he than to our cives went grows phi he comes to your form to our cives, we shall come to you one week of our proceedings, done the grows and News and News and News.

By Addison, dated from Chelsea. See final note to Nº 6.

I hall conclude this offer with part via cha-

Friday, July 25, 1712 Nº 440.

Vivere si vette nescis, discede peritis.

Hor. 2. Ep. ii. 213.

Learn to live well, or fairly make your will.

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expected from his wildom and breen I HAVE already given my reader an account of a fet of merry fellows who are passing their fummer together in the country, being provided of a great house, where there is not only a convenient apartment for every particular person, but a large infirmary for the reception of fuch of them at are any way indisposed or out of humonr's. Having lately received a letter from the secretary of the society, by order of the whole fraternity, which acquaints me with their behaviour during the last week, I shall here make a prefent of it to the public, and ve some bons with the spaces in bewailing his mistors

Mr. SPECTATOR, oggo vilnement an commi

WE are glad to find that you approve the establishment which we have here made for the retrieving of good manners and agreeable conversation, and shall use our best endeavours so to improve ourselves in this our summer retirement, that we may next winter ferve as patterns to the town. But to the end that this our institution may be no less advantageous to the public than to ourselves, we shall communicate to you one week of our proceedings, defiring you

See Spect. N° 424, and N° 429.

at the fame time, if you fee any thing faulty in them, to favour us with your admonitions: for you must know, sir, that it has been proposed amongst us to choose you for our visitor; to which I must further add, that one of the college having declared last week he did not like the Spectator of the day, and not being able to assign any just reasons for such his dislike, he was sent to the infirmary nemine contradicente.

On Monday the affembly was in very good humour, having received fome recruits of French claret that morning; when, unluckily, towards the middle of the dinner, one of the company fwore at his servant in a very rough manner, for having put too much water in his wine. "Upon which the prefident of the day, who is always the mouth of the company, after having convinced him of the impertinence of his passion, and the infult he had made upon the company, ordered his man to take him from the table, and convey him to the infirmary. There was but one more fent away that day; this was a gentleman, who is reckoned by some persons one of the greatest wits, and by others, one of the greatest boobies about town. This you will fay is a strange character, but what makes it stranger yet, is a very true one, for he is perpetually the reverse of himself, being always merry or dull to excess. We brought him hither to divert us, which he did very well upon the road, having lavished away as much wit and laughter upon the hackney-coachman as might have ferved during his whole ftay here, had it been duly ma? naged. He had been lumpish for two or three

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days, but was fo far connived at, in hopes of recovery, that we dispatched one of the brifkest fellows among the brotherhood into the infirmary for having told him at table he was not merry. But our prefident observing that he indulged himself in this long fit of stupidity, and conftruing it as a contempt of the college, ordered him to retire into the place prepared for fuch companions. He was no fooner got into it, but his wit and mirth returned upon him in fo violent a manner, that he shook the whole infirmary with the noise of it, and had so good an effect upon the rest of the patients, that he brought them all out to dinner with him the next day. walf of recent dounts out the polyed

On Tuesday we were no sooner sat down, but one of the company complained that his head ached; upon which another asked him, in an insolent manner, what he did there then: this insensibly grew into some warm words; so that the president, in order to keep the peace, gave directions to take them both from the table, and lodge them in the infirmary. Not long after, another of the company telling us he knew, by a pain in his shoulder, that we should have some rain, the president ordered him to be removed, and placed as a weather-glass in the

apartment above mentioned.

On Wednesday a gentleman, having received a letter written in a woman's hand, and changing colour twice or thrice as he read it, desired leave to retire into the infirmary. The president consented, but denied him the use of pen, ink, and paper, till such time as he had slept upon it,

One of the company being seated at the lower end of the table, and discovering his secret discontent, by finding fault with every dish that was served up, and refusing to laugh at any thing that was said, the president told him, that he sound he was in an uneasy seat, and desired him to accommodate himself better in the infirmary. After dinner, a very honest sellow chanced to let a pun sall from him; his neighbour cried out, "To the infirmary;" at the same time pretending to be sick at it, as having the same natural antipathy to a pun, which some have to a cat. This produced a long debate. Upon the whole the punster was acquitted, and his neighbour sent off.

On Thursday there was but one delinquent. This was a gentleman of strong voice, but weak understanding. He had unluckily engaged himself in a dispute with a man of excellent fense, but of a modest elocution. The man of heat replied to every answer of his antagonist with a louder note than ordinary, and only raifed his voice when he should have enforced his argument. Finding himself at length driven to an abfurdity, he still reasoned in a more clamorous and confused manner; and, to make the greater impression upon his hearers, concluded with a loud thump upon the table. The prefident immediately ordered him to be carried off. and dieted with water-gruel, till fuch time as he should be fufficiently weakened for conversation.

On Friday there passed very little remarkable, saving only, that several petitions were read Vol. VI.

of the persons in custody, desiring to be released from their confinement, and vouching for one another's good behaviour for the future, morney

On Saturday we received many excuses from persons who had found themselves in an unso ciable temper, and had voluntarily that themfelves up. The infirmary was, indeed, never to full as on this day, which I was at some loss to account for, till, upon my going abroad, I obtirement of most of my friends has given me opportunity and leifure of writing you this letter, which I must not conclude without affuring you, that all the members of our college, as well those who are under confinement, as those who are at liberty, are your very humble fervants, though none more than, in any said! into the control of the bad unfackly energed ndos Branding

Mayid Saturday, July 26, 1712 150

no but visibio o astroion

-13 Si fractus illabatur orbis, and and none objev and Impovidum ferient wine. I Hon. 3. Od. it. 2

Should the whole frame of nature round him break, as

He, unconcern'd, would hear the mighty crack, And fland fecure amidft a falling world.

J. bue ANON.

MAN, confidered in himfelf, is a very helpless and a very wretched being. He is subject every moment to the greatest calamities and misfortunes. He is befet with dangers on all

By Addition. Chellen. See N. 6, ad finen, N. Vol. VI.

Nº 441

fides; and may become unhappy by numberless casualities, which he could not sprace, nor have prevented had he foreseen them.

It is our comfort, while we are obnoxious to fo many accidents, that we are under the care of One who directs contingencies, and has in his hands the management of every thing that is capable of annoying or offending us who knows the affiliance we stand in need of, and is always ready to befrow it on those who ask it of him.

The natural bornage which fuch a creature bears to so infinitely wife and good a Being, is a firm reliance on him for the bleffings and conveniences of life, and an habitual brust in him for deliverance out of all such dangers and difficulties as may befall us.

The man who always lives in this disposition of mind, has not the fame dark and melancholy views of human nature, as he who confiders himself abiltractedly from this relation to the Supreme Being. At the dame time that he reflects upon his own weakness and imperfection. he comforts himself with the contemplation of those divine attributes, which are employed for his fafety and his welfare to He finds his want of forelight made up by the omniscience of Him who is his support. He is not sensible of his own want of firength, when he knows that his helper is almighty. to thort, the person who has a firm truft on the Supreme Being is powerful in His power, wife by His wisdom, happy by His happiness. He reaps the benefit of

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every divine attribute, and lofes his own infufficiency in the fullness of infinite perfection.

To make our lives more easy to us, we are commanded to put our trust in Him, who is thus able to relieve and succour us; the divine goodness having made such reliance a duty, not-withstanding we should have been miserable had it been forbidden us.

Among feveral motives which might be made use of to recommend this duty to us, I shall only

take notice of those that follow.

The first and strongest is, that we are promised, He will not fail those who put their trust in Him.

But, without confidering the fupernatural bleffing which accompanies this duty, we may observe that it has a natural tendency to its own reward, or, in other words, that this firm trust and confidence in the great Disposer of all things, contributes very much to the getting clear of any affliction, or to the bearing it manfully. A person who believes he has his fuccour at hand, and that he acts in the fight of his friend, often exerts himself beyond his abilities, and does wonders that are not to be matched by one who is not animated with fuch a confidence of fuccess. I could produce instances from history, of generals, who, out of belief that they were under the protection of some invisible affiftant, did not only encourage their foldiers to do their utmost, but have acted themselves beyond what they would have done, had they not been inspired by fuch a belief. I might in the

Nº 441.

fame manner shew how such a trust in the affiftance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

The practice of this virtue administers great comfort to the mind of man in times of poverty and affliction, but most of all in the hour of death. When the foul is hovering in the last moments of its feparation, when it is just entering on another state of existence, to converse with scenes; and objects, and companions that are altogether new, what can support her under fuch tremblings of thought, fuch fear, fuch anxiety, fuch apprehensions, but the casting of all her cares upon him who first gave her being who has conducted her through one flage of it and will be always with her to guide and comfort her in her progress through eternity? Tyal

David has very beautifully represented this steady reliance on God Almighty in his twenty-third psalm, which is a kind of a pastoral hymn, and filled with those allusions which are usual in that kind of writing. As the poetry is very exquifite, I shall present my reader with the fol-At Drury lane theatro, Ji do noitalinant gniwol meet by Mr. G. Farquiar, called Love and a Bottle. Square World Malley by Mr. Bullock, I fem.; Roobuck. Mr. Alde

The Lord my pasture thalt prepare And feed me with a shepherd's care alli W and His presence shall my wants supply, And guard me with a watchful eye; My noon-day walks he shall attend, And all my midnight hours defend.

mer When in the fultry glebe I faint . to sonai and to Hon the thirty mountain part something some ira To fertile vales and dewy meads to anoming in My weary, wand'ring steps he leads, Today Where peaceful rivers, foft and flow, Amid the verdant landscape flow, to produce

Though in the paths of death I tread, much to the last I tread, with gloomy horrors overliped I with gloomy horrors overliped I with gloomy horrors overliped I will the cried that the last heart that the last horizon on another with the last heart that the last horizon with the last heart that the last heart heart that the last heart that the last heart that he last heart that the last heart that the last heart that he last heart he last hea

erty and affiction, but most of all in the hour

with feener um see about Or look of that -nu Thy friendly crook thall give me aid togothe m der fine shart fulbrach et de den der entre birde bir Africh

exiety, theh apprehentions, but the casting of I her cares upon him Who first gave her being,

the bas copyed ways and a bare said truly and ways on and of -moThrough devious, losely wilds, I trayed Him has

Thy bouncy shall my pains beguile it ni rad stol The barren wilderness shall finile

David bas With fudden greens and hesbage crown'd,
And freems fall murmur all around, ti

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and filled with those allutions which are usual in By Addiffor Chelfea. See final hotes to Nº 6, Nº 335.

*, * At Drury-lane theatre, July 25, was revived a comedy by Mr. G. Farquhar, called Love and a Bottle. Squire Mock-Mode, by Mr. Bullock, Ien.; Roebuck, Mr. Mills; Lovewell, Mr. Bullock, jun.; Bruth, Mr. Pack; and Club, Mr. Pinkethman. Lucinda, Mrs. Rogers; and Leanthe, by Mifs Willis, 21 Spect. in folio, a driw on the but

His prefence fhall my wants supply. And guard the with a watchful eye; My noon-day walks he shall attend, And all my midnight hours defend.

for fair foured by it, as almost to wish that no one

Monday, July 28, 1712.

Investo snortsmi Scribimus indocti doctique

Nº 4 14.

gniber find seit noger ban I not reading

Those who cannot write, and those who can, All rhyme, and scrawl, and scribble, to a man.

with another eve than I had done at first (for by I po not know whether I enough explained myfelf to the world, when I invited all men to be affiftant to me in this my work of foculation for I have not yet acquainted my readers that, befides the letters and valuable hints I have from time to time received from my correspondents. I have by me several curious and extraordinary papers fent with a defign (as no one will doubt when they are published) that they may be printed entire, and without any alteration, by way of Spectator. I must acknowledge alfor that I myfelf being the first projector of the paper, thought I had a right to make them my own, by dreffing them in my own style; by leaving out what would not appear like mine, and by adding whatever might be proper to adapt them to the character and genius of my paper, with which it was almost impossible these could exactly correspond, it being certain that hardly two men think alike; and therefore, fo many men fo many Spectators Besides, I must own my weakness for glory is fuch that, if I confulted that only, I might be

Sec Spect N° 428.

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fo far fwayed by it, as almost to wish that no one could write a Spectator besides myself; nor can I deny but, upon the first perusal of those papers, I felt fome fecret inclinations of ill-will towards the persons who wrote them. This was the impression I had upon the first reading them; but, upon a late review (more for the fake of entertainment than use), regarding them with another eye than I had done at first (for by converting them as well as I could to my own use, I thought I had utterly disabled them from ever offending me again as Spectators), I found myfelf moved by a passion very different from that of envy fenfibly touched with pity, the foftest and most generous of all passions, when breflected what a cruel disappointment the neglect of those papers must needs have been to the writers who impatiently longed to fee them appear in print, and who, no doubt, triumphed to themselves in the hopes of having a share with me in the applause of the public; a pleafure fo great, that none but those who have experienced it can have a fense of it. In this manner of viewing those papers, I really found I had not done them justice, there being something for extremely natural and peculiarly good in some of them, that I will appeal to the world whether it was possible to alter a word in them without doing them a manifest hurt and violence; and whether they can ever appear rightly, and as they ought, but in their own native drefs and colours. And therefore I think I should not only wrong them, but deprive the world of a confiderable fatisfaction,

Nº 442-

fhould of anyolonger delay the making them melancholy, unknownelly or safe the cold side

After I have published a tew of these Spectators, I doubt not but I shall find the success of them to equal, if not furpais, that of the beff of my own. An author should take all methods to humble himfelf in the opinion he has of his own performances. When theforpapers appear to the world, I doubt not but they will be followed by many others; and I fhall not repine; though I myfelf shall have left me but a very few days to appear in public : but preferring the general wear and advantage to any confideration of myfelf. I am refolved for the future to pub life any Spectator that deferves it entires and without any alteration; affuring the world (if there can be need of it) that it is none of mine; and if the authors think fit to fubicibe their names, I will add themst ovided or box leveral

I think the best way of promoting this generous and uleful defign, will be by giving out fubjects or themes of all kinds whatfoever, on which (with a preamble of the extraordinary benefit and advantage that may accrue thereby to the public) I will invite all manner of perfons, whether feholars, citizens, courtiers, gentlemen of the town or country, and all beaux, rakes, fmarts, prudes, coquettes, housewifes, and all forts of wits, whether male or female, and however diftinguished, whether they be true wits, whole or half wits, or whether arch, dry, natural, acquired, genuine, or depraved wits; and persons of all forts of tempers and complexions, whether the fevere, the delightful, the impertinent, the agreeable, the thoughtful, the

bufy; or carclefs, the ferencer cloudy, jovial or melancholy, untowardly or eafy, the cold, temperate, or fanguine; sand of what manners or dispositions foever, whether the danibitions or humble-minded, the proud or pitiful, ingentions or bafe-minded, good or sill-natured, publicfoirited for felfish; and under what fortune or circumstance foever whether the contented of miferable, happy for unfortunate, high on low, rich or poor (whether fo through want of money, or defire of more), healthy or fickly, married or fingle; may, whether tall on thort, fat or lean; and of what trade, occupation, profession, fration, country, faction, party, perfusion, quility, age, or condition foever; who have ever made thinking a part of their butiness or diverfrom and have any thing worthy to impart on these subjects to the world according to their feveral and respective talents or geniuses; and, as the inbjects given out hit their tempers, humours, or circumftances, or may be made profitable to the public by their particular knowledge or experience in the matter proposed, to do their utmost on them by such a time, to the end they may receive the inexpressible and incfiftible pleafure of feeing their offays allowed of and relished by the rest of mankind. to warm

I will not preposses the reader with too great expectation of the extraordinary advantages which must redound to the public by these essays, when the different thoughts and observations of all forts of persons, according to their quality, age, sex, education, professions, humours, manners, and conditions, &c. shall be set out by themselves in the clearest and most ge-

nume light, and as they themselves would without have them appear to the world.

The thesis proposed for the present exercises of the adventurers to write Spectators is Money, on which subject all persons are defined to fend in their thoughts within ten days after the date hereof. Some every countermance the hereof. Some and the dwell upon a nord of the propose of the land of the l

bil Ne 443.00 Tuefday, Julyi29, lapazainiloni

Sublaider ex oculis quartinus invidi. inon you or or original

Cross wix 160 4" felle vain thing," when I am

Smatch'd from but fight, we eagerly purite, ni qu dear

all who hear me. I live here distinguished one wigorattage author. ALLIMAS

Mr. Spectator, Venice, July 10, N. S.

I Take it extremely ill, that you do
not reckon confpicuous persons of your nation
are within your cognizance, though out of the
dominions of Great Britain. I little thought, in
the green years of my life, that I should ever

By Steele. See final note to No 234, on fignature T.

* * At the defire of feveral persons of quality, by her majesty's company of comedians, at the Theatre-royal in Drurylane, on Tuesday next, being the first of August, will be presented a play called The Orphan, or The Unhappy Marriage. The part of Castalio by Mr. Booth; Polidore by Mr. Powell; Chamont by Mr. Keene; and Monimia by Mrs. Bradshaw. The farce, The Petricoat-Plotter. Spect. in solio.

Tofts, who played the part of Camilla in the opera of that name; or ed. 8vo. 1789.

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call it an happiness to be out of dear England; but as I grew to woman, I found myfelf less acceptable in proportion to the increase of my merit. Their ears in Italy are fo differently formed from the make of yours in England, that I never come upon the stage, but a general fatisfaction appears in every countenance of the whole people. When I dwell upon a note, I behold all the men accompanying me with heads inclining and falling of their persons on one fide, as dying away with me. The women too do justice to my merit, and no ill-natured worthless creature cries, "The vain thing," when I am rapt up in the performance of my part, and fenfibly touched with the effect my voice has upon all who hear me. I live here diftinguished as one whom nature has been liberal to in a graceful person, an exalted mien, and heavenly voice. These particularities in this strange country, are arguments for respect and generolity to her who is possessed of them. The Italians see a thousand beauties I am fensible I have no pretence to, and abundantly make up to me the injustice I received in my own country, of difallowing me what I really had. The humour of hiffing, which you have among you, I do not know any thing of; and their applauses are uttered in sighs, and bearing a part at the cadences of voice with the persons who are performing. I am often put in mind of those complaisant lines of my own countryman, when he is calling all his faculties together to hear Arabella.

Mr. Congreye.

"Let all be hushed, each softest motion cease, Be ev'ry loud tumultuous thought at peace; And ev'ry ruder gasp of breath Be calm, as in the arms of death: And thou, most fickle, most uneasy part, Thou restless wanderer, my heart, Be still; gently, ah! gently leave, Thou busy, idle thing, to heave: Stir not a pulse; and let my blood, That turbulent, unruly flood,

Let me be all, but my attention, dead, of bliow

The whole city of Venice is as still when I am singing as this polite hearer was to Mrs. Hunt. But when they break that silence, did you know the pleasure I am in, when every man utters his applauses, by calling me aloud, "The Dear Creature! The Angel! The Venus! What attitude she moves with!—Hush, she sings again!" We have no boisterous wits who dare disturb an audience, and break the public peace merely to shew they dare. Mr. Spectator, I write this to you thus in haste, to tell you I am so very much at ease here, that I know nothing but joy; and I will not return, but leave you in England to his all merit of your own growth off the stage. I know, sir, you were always my admirer, and therefore I am yours,

CAMILLA.

'P. S. I am ten times better dreffed than ever I was in England ...

See Tat. with notes, Vol. i. N° 20, p. 220, note on Mrs. Tofts; and Memoirs from the N. Atalantis, vol. i. paffim.

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"Let all be hufbed, each tofieft motion ceal". Be ev'ly loud tumultaous is ROTAT 2392. TM.

THE project in yours of the 11th instant k, of furthering the correspondence and knowledge of that confiderable part of mankind, the trading world, cannot but be highly commendable. Good lectures to young traders may have very good effects on their conduct: but beware you propagate no false notions of trade: let none of your correspondents impose on the world by putting forth bafe methods in a good light, and glazing them over with improper terms. I would have no means of profit fet for copies to others, but fuch as are laudable in themselves. Let not noise be called industry, nor impudence courage. Let not good fortune be imposed on the world for good management, nor poverty be called folly: impute not always bankruptcy to extravagance, nor an estate to forelight. Niggardliness is not good husbandry,

nor generofity profusion.

Honestus is a well-meaning and judicious trader, hath substantial goods, and trades with his own stock, husbands his money to the best advantage, without taking all the advantages of the necessities of his workmen, or grinding the face of the poor. Fortunatus is stocked with ignorance, and consequently with self-opinion; the quality of his goods cannot but be suitable to that of his judgment. Honestus pleases discerning people, and keeps their custom by good usage; makes modest profit by modest means,

See Speck. No 448, No 442; and Guard. No 170.

to the decent import of his family? while For tunatus, bluftering always, pufhes on, promiting much and performing little , with obsequious nels offentive to people of feine, finkes at all catches much the greater part, and raifes a confiderable fortune by imposition on others, to the discouragement and ruin of those who trade no pretention to latire buyew same said ni . nich

of give here but loofe hints, and beg you to be very circumspect in the province you have now undertaken: if you perform it fuccefsfully, it will be a very great good; for nothing is more wanting than that mechanic industry were let forth with the freedom and greatness of mind which ought always to accompany a man of a very much to the fatisfaction anoits about your

. morris sidment from Your humble fervant,

A By Steele! See find note to W az d.

From my shop under the Royal-Exchange, July 14.

Mr. SPECTATOR, July 24, 1712.

NoTWITHSTANDING the repeated cenfures that your spectatorial wisdom has passed upon people more remarkable for impudence than wit, there are yet some remaining, who pass with the giddy part of mankind for sufficient sharers of the latter, who have nothing but the former qualification to recommend them, Another timely animadversion is absolutely neceffary: be pleafed therefore, once for all, to let these gentlemen know, that there is neither mirth nor good humour in hooting a young

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fellow out of countenance; nor that it will ever constitute a wit, to conclude a tart piece of but. foonery with a "What makes you blush?" Pray please to inform them again, that to fpeak what they know is shocking, proceeds from ill-nature and sterility of brain; especially when the subject will not admit of raillery, and their discourse has no pretension to fatire but what is in their defign to disoblige. I should be very glad too if you would take notice, that a daily repetition of the fame over-bearing insolence is yet more insupportable, and a confirmation of very extraordinary dulness. The fudden publication of this may have an effect upon a notorious offender of this kind, whose reformation would redound very much to the fatisfaction and quiet of

Your most humble fervant,

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rebra quit wer F. B:

colary; he pleafed therefore, once for all, to let tacle gentlemen know, that there is neither mirth mor good humour in hooting a young

¹ By Steele. See final note to No 324.

Francis Beafniffe, uncle to the present recorder of Hull, is faid to have been the author of this last letter.

[#] Drury-lane, Aug. 1, The Orphan. Castalio, Mr. Booth; Polydore, Mr. Powell; Chamont, Mr. Keen. Monimia, Mrs. Bradshaw. The farce, The Petticoat Plotter. Meffrs. Bullocks, Morris, and Pack, perform the principal

^{*} This is to give notice, that Hampstead Fair is to be kept upon the Lower Flask-tavern-walk, on Friday the first of August, and holds for four days. Spect. in folio.

Nº 444. Wednesday, July 30, 1712.

tien Rudillmourt, cover-against the Cargon.

Parturium montes— Hon. Ars Poet, v. 139.

It gives me much defpair in the defign of reforming the world by my speculations, when I find there always arise, from one generation to another, successive cheats and bubbles, as naturally as beafts of prey, and those which are to be their food. There is hardly a man in the world, one would think, so ignorant, as not to know that the ordinary quack-doctors, who publish their great abilities in little brown billets, distributed to all that pass by, are to a man impostors and murderers; yet fuch is the credulity of the vulgar, and the impudence of those professors, that the affair still goes on, and new promifes, of what was never done bebre, are made every day. What aggravates the est is, that even this promise has been made as ong as the memory of man can trace it, yet nothing performed, and yet still prevails. As I ras passing along to-day, a paper given into my and by a fellow without a nofe, tells us as ollows what good news is come to town, to wit, hat there is now a certain cure for the French isease, by a gentleman just come from his ravels.

Former Motto:

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Quid dignum tanto feret bic promissor biatu. Hon.
Great cry and little wool. ENGLISH PROYERS.
Vol. VI.

Cannon-

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'In Russel-court, over-against the Cannon-ball, at the Surgeon's-arms in Drury-lane, is lately come from his travels, a surgeon who hath practised surgery and physic both by sea and land, these twenty-sour years. He (by the blessing) cures the yellow jaundice, green-sickness, scurvy, dropsy, surfeits, long sea-voyages, campaigns, and women's miscarriages, lying-in, &c. as some people that has been lame these thirty years can testify; in short, he cureth all diseases incident to men, women, or children.

If a man could be fo indolent as to look upon this havoc of the human species, which is made by vice and ignorance, it would be a good ridiculous work to comment upon the declaration of this accomplished traveller. There is fomething unaccountably taking among the yulgar in those who come from a great way off. Ignorant people of quality, as many there are of fuch, doat exceffively this way; many inftances of which every man will fuggest to himself, without my enumeration of them. The ignorants of lower order, who cannot, like the upper ones, be profute of their money to those recommended by coming from a distance, are no less complaisant than the others, for they venture their lives from the fame admiration.

'The doctor is lately come from his travels, and has 'practifed both by sea and land,' and therefore cures 'the green-sickness, long seavoyages, campaigns, and lyings in.' Both by sea and land!—I will not answer for the distemper called sea-voyages and campaigns; but I dare say

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those of green-sickness and lying-in might be as well taken care of if the doctor staid ashore. But the art of managing mankind is only to make them stare a little, to keep up their astonishment, to let nothing be familiar to them, but ever have fomething in their fleeve, in which they must think you are deeper than they are. There is an ingenious fellow, a barber, of my acquaintance, who, befides his broken fiddle and a dried fea-monster, has a twine-cord, strained with two nails, at each end, over his window, and the words of rainy, dry, wet, and fo forth, written to denote the weather, according to the rifing or falling of the cord. We very great scholars are not apt to wonder at this: but I observed a very honest fellow, a chance customer, who fat in the chair before me to be shaved, fix his eye upon this miraculous performance during the operation upon his chin and face. When those and his head also were cleared of all incumbrances and excrescences, he looked at the fish, then at the fiddle, still grubbling in his pockets, and casting his eye again at the twine, and the words writ on each fide; then altered his mind as to farthings, and gave my friend a filver fixpence. The bufiness, as I faid, is to keep up the amazement; and, if my friend had had only the skeleton and kit, he must have been contented with a less payment. But the doctor we were talking of, adds to his long voyages, the testimony of some people that has been thirty years lame. When I received my paper, a fagacious fellow took one at the fame time, and read till he came to the thirty years

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confinement of his friends, and went off very well convinced of the doctor's fufficiency. You have many of those prodigious persons, who have had fome extraordinary accident at their birth, or a great difaster in some part of their lives. Any thing, however foreign from the bufiness the people want of you, will convince them of your ability in that you profess. There is a doctor in Mouse-alley, near Wapping, who fets up for curing cataracts upon the credit of having, as his bill fets forth, loft an eye in the emperor's fervice. His patients come in upon this, and he shews his muster-roll, which confirms that he was in his imperial majesty's troops; and he puts out their eyes with great fuccess. Who would believe that a man should be a doctor for the cure of burften children, by declaring that his father and grandfather were both buriten? But Charles Ingoltfon, next door to the Harp, in Barbican, has made a pretty penny by that affeveration. The generality go upon their first conception, and think no further; all the rest is granted. They take it, that there is fomething uncommon in you, and give you credit for the reft. You may be fure it is upon that I go, when fometimes, let it be to the purpose or not, I keep a Latin sentence in my front; and I was not a little pleafed, when I obferved one of my readers fay, casting his eye upon my twentieth paper, More Latin fill? What a prodigious scholar is this man! But as have here taken much liberty with this learned doctor, I must make up all I have said by repeating what he feems to be in earnest in, and honestly promises to those who will not receive him as a great man; to wit, that from eight to twelve, and from two to fix, he attends for the good of the public to bleed for three-pence. edius promuecilistica

Nº 445. Tuefday, July 31, 1712.

Tanti non es, ais. Sapis, Luperce. MART. Epig. i. ver. ult.

You fay, Lupercus, what I write I'n't worth fo much: you're in the right.

This is the day on which many eminent authors will probably publish their last words. I am afraid that few of our weekly historians, who are men that above all others delight in war, will be able to fubfift under the weight of a stamp, and an approaching peace. A sheet of blank paper that must have this new imprimatur clapt upon it, before it is qualified to communicate any thing to the public, will make its way in the world but very heavily. In short, the necessity of carrying a stamp, and the improbability of notifying a bloody battle, will, I am

By Steele; see note at the end of N° 324, on T Aug. 1, 1712, the stamp-duty here alluded to took place, and every fingle half-sheet paid a halfpenny to the queen, Have you feen the red stamp? Methinks the stamping is worth a halfpenny. The Observator is fallen; the Medleys are jumbled together with the Flying-Post; the Examiner is The Spectator keeps up, and doubles its price.' Swift's Works, cr. 8vo. vol. xix. p. 173,

afraid, both concur to the finking of those thin folios, which have every other day retailed to us the history of Europe for several years last past. A facetious friend of mine, who loves a pun, calls this present mortality among authors, 'The fall of the leaf.'

I remember, upon Mr. Baxter's death, there was published a sheet of very good sayings, inferibed, 'The last words of Mr. Baxter.' The title fold fo great a number of these papers, that about a week after there came out a fecond fheet, inscribed, 'More last words of Mr. Baxter.' In the fame manner I have reason to think, that feveral ingenious writers, who have taken their leave of the public, in farewell papers, will not give over so, but intend to appear again, though perhaps under another form, and with a different Be that as it will, it is my business, in this place, to give an account of my own intentions, and to acquaint my reader with the motives by which I act, in this great crisis of the republic of letters.

I have been long debating in my own heart, whether I should throw up my pen, as an author that is cashiered by the act of parliament which is to operate within these four and twenty hours, or whether I should still persist in laying my speculations, from day to day, before the public. The argument which prevails with me most on the first side of the question is, that I am informed by my bookseller he must raise the price of every single paper to two-pence, or that he shall not be able to pay the duty of it. Now as I

Nº 445.

am very defirous my readers should have their learning as cheap as possible, it is with great difficulty that I comply with him in this particular.

However, upon laying my reasons together in the balance, I find that those who plead for the continuance of this work, have much the greater weight. For, in the first place, in recompence for the expence to which this will put my readers, it is to be hoped they may receive from every paper so much instruction as will be a very good equivalent. And, in order to this, I would not advise any one to take it in, who, after the perusal of it, does not find himself two-pence the wifer or the better man for it; or who, upon examination, does not believe that he has had two-penny-worth of mirth or instruction for his money.

But I must consess there is another motive which prevails with me more than the former. I consider that the tax on paper was given for the support of the government; and, as I have enemies who are apt to pervert every thing I do or say, I fear they would ascribe the laying down my paper, on such an occasion, to a spirit of malcontentedness, which I am resolved none shall ever justly upbraid me with. No, I shall glory in contributing my utmost to the public weal; and, if my country receives five or six pounds a day by my labours, I shall be very well pleased to find myself so useful a member. It is a received

See Guard, with notes, 8vo. No 166, note on the sub-

maxim, that no honest man should enrich himself by methods that are prejudicial to the community in which he lives; and by the fame rule I think we may pronounce the person to deserve very well of his countrymen, whose labours bring more into the public coffers than into his own pocket. Sam sand show and to do san and the

Since I have mentioned the word enemies. I must explain myself so far as to acquaint my reader, that I mean only the infignificant party zealots on both fides: men of fuch poor narrow fouls, that they are not capable of thinking on any thing but with an eye to whig or tory. During the course of this paper, I have been accused by these despicable wretches of trimming, time-ferving, personal reflection, secret fatire, and the like. Now, though in these my compositions it is visible to any reader of common fense that I consider nothing but my subject, which is always of an indifferent nature; how is it possible for me to write so clear of party, as not to lie open to the censures of those who will be applying every fentence, and finding out persons and things in it, which it has no regard my paper, wen which an occasion.

Several paltry fcribblers and declaimers have done me the honour to be dull upon me in reflections of this nature; but, notwithstanding my name has been fometimes traduced by this contemptible tribe of men, I have hitherto avoided all animadversions upon them. The truth of it is, I am afraid of making them appear confiderable by taking notice of them, for they are like those imperceptible insects which are discovered by the microscope, and cannot be made the fubject of observation without being magnified. I all hand a sport to the

Having mentioned those few who have shewn themselves the enemies of this paper, I should be very ungrateful to the public, did I not at the fame time teftify my gratitude to those who are its friends, in which number I may reckon many of the most distinguished persons, of all conditions, parties, and professions, in the isle of Great Britain. I am not so vain as to think approbation is fo much due to the performance as to the defign. There is, and ever will be, justice enough in the world, to afford patronage and protection for those who endeavour to advance truth and virtue, without regard to the passions and prejudices of any particular cause or faction. If I have any other merit in me, it is that I have new-pointed all the batteries of ridicule. They have been generally planted against persons who have appeared ferious rather than abfurd: or at best, have aimed rather at what is unfashionable than what is vicious. For my own part, I have endeavoured to make nothing ridiculous that is not in some measure criminal. I have set up the immoral man as the object of derifion. In short, if I have not formed a new weapon against vice and irreligion, I have at least shewn how that weapon may be put to a right use which has fo often fought the battles of impiety and proin at out what we double Calla faneness.

the eligible tage were under the By Addison, dated Chelsea. See Nº 461, last letter. have the fame effect that had, in pecomen-

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Nº 446. Friday, August 1, 1712.

Quid deceat, quid non; quò virtus, quò ferat error.

Hor. Ars Poet. v. 308.

What fit, what not; what excellent, or ill.
Roscommon.

Since two or three writers of comedy, who are now living, have taken their farewell of the stage, those who succeed them, finding themselves incapable of rising up to their wit, humour, and good sense, have only imitated them in some of those loose unguarded strokes, in which they complied with the corrupt take of the more vicious part of their audience. When persons of a low genius attempt this kind of writing, they know no difference between being merry and being lewd. It is with an eye to some of these degenerate compositions that I have written the following discourse.

Were our English stage but half so virtuous as that of the Greeks or Romans, we should quickly see the influence of it in the behaviour of all the politer part of mankind. It would not be fashionable to ridicule religion, or its professors; the man of pleasure would not be the complete gentleman; vanity would be out of countenance; and every quality which is ornamental to human nature, would meet with that

esteem which is due to it.

If the English stage were under the same regulations the Athenian was formerly, it would have the same effect that had, in recommending Nº 446.

the religion, the government, and public worship of its country. Were our plays subject to proper inspections and limitations, we might not only pass away several of our vacant hours in the highest entertainments, but should always rise from them wifer and better than we sat down to them.

It is one of the most unaccountable things in our age, that the lewdness of our theatre should be so much complained of, so well exposed, and so little redressed. It is to be hoped that some time or other we may be at leifure to restrain the licentiousness of the theatre, and make it contribute its affiftance to the advancement of morality, and to the reformation of the age. As matters stand at present, multitudes are shut out from this noble diversion, by reason of those abuses and corruptions that accompany it. A father is often afraid that his daughter should be ruined by those entertainments, which were invented for the accomplishment and refining of human nature. The Athenian and Roman plays were written with fuch a regard to morality, that Socrates used to frequent the one, and Cicero the other.

It happened once indeed, that Cato dropped into the Roman theatre, when the Floralia were to be represented; and, as in that performance, which was a kind of religious ceremony, there were several indecent parts to be acted, the people refused to see them whilst Cato was present. Martial, on this hint, made the following epigram, which we must suppose was applied to

fome grave friend of his, that had been accidentally present at some such entertainment.

Nosses jocosæ dulce cum sacrum Floræ, Festosque lusus, et licentiam vulgi, Cur in theatrum, Cato severe, venisti? An ideo tantum veneras, ut exires?

1. Epig. i.

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Why dost thou come, great censor of thy age,
To see the loose diversions of the stage?
With awful countenance and brow severe,
What in the name of goodness dost thou here?
See the mixt crowd! how giddy, lewd, and vain!
Didst thou come in, but to go out again?

An accident of this nature might happen once in an age among the Greeks and Romans; but they were too wife and good to let the conflant nightly entertainment be of fuch a nature, that people of the most fense and virtue could not be at it. Whatever vices are represented upon the stage, they ought to be so marked and branded by the poet, as not to appear either laudable or amiable in the person who is tainted with them. But if we look into the English comedies above mentioned, we would think they were formed upon a quite contrary maxim, and that this rule, though it held good upon the heathen stage, was not to be regarded in Christian theatres. There is another rule likewise, which was observed by authors of antiquity, and which these modern geniuses have no regard to, and that was, never to choose an improper subject for ridicule. Now a subject is improper for ridicule, if it is apt to

für up horror and commiseration rather than laughter. For this reason, we do not find any comedy, in fo polite an author as Terence, raised upon the violations of the marriage-bed. The falschood of the wife or husband has given occafion to noble tragedies; but a Scipio and Lehus would have looked upon incest or murder to have been as improper fubjects for cornedy. On the contrary, cuckoldom is the basis of most of our modern plays. If an alderman appears upon the stage, you may be fure it is in order to be cuckolded. An hufband that is a little grave or elderly, generally meets with the fame fate. Knights and baronets, country fquires, and juftices of the quorum, come up to town for no other purpose. I have feen poor Dogget cuckolded in all these capacities. In short, our Engl lish writers are as frequently fevere upon this innocent unhappy creature, commonly known by the name of a cuckold, as the ancient comic writers were upon an eating parafite, or a vain glorious foldier.

At the same time the poet so contrives matters, that the two criminals are the savourites of the audience. We sit still, and wish well to them through the whole play, are pleased when they meet with proper opportunities, and out of humour when they are disappointed. The truth of it is, the accomplished gentleman upon the English stage is the person that is familiar with other men's wives, and indifferent to his own; as the sine woman is generally a composition of sprightliness and salsehood. I do not know whether it proceeds from barrenness of inven-

tion, depravation of manners, or ignorance of mankind, but I have often wondered that our ordinary poets cannot frame to themselves the idea of a fine man who is not a whore-master, or of a fine woman that is not a jilt.

I have fometimes thought of compiling a fyftem of ethics out of the writings of those corrupt poets under the title of Stage Morality. But I have been diverted from this thought by a project which has been executed by an ingenious gentleman of my acquaintance. He has composed, it seems, the history of a young fellow who has taken all his notions of the world from the stage, and who has directed himself in every circumftance of his life and conversation, by the maxims and examples of the fine gentleman in English comedies. If I can prevail upon him to give me a copy of this new-fashioned novel, I will bestow on it a place in my works, and question not but it may have as good an effect upon the drama as Don Quixote had upon romance.

Nº 447. Saturday, August 2, 1712.

At the fame time the poet to contrives mat-

Φημὶ πολυχρονίην μελέτην ἔμμεναι, Φίλε και δη Ταύτην ανθρωποῖσι τελευτωσαν Φύσιν ειναι. Long exercise, my friend, inures the mind; And what we once dislik'd, we pleasing find.

THERE is not a common faying which has a better turn of sense in it, than what we often

By Addison. Dated from Chelsea. See final note to N° 5.

hear in the mouths of the vulgar, that 'custom is a fecond nature. It is indeed able to form the man anew, and to give him inclinations and capacities altogether different from those he was born with. Dr. Plot, in his hiftory of Staffordshire, tells us of an idiot that, chancing to live within the found of a clock, and always amufing himfelf with counting the hour of the day whenever the clock ftruck, the clock being spoiled by accident, the idiot continued to strike and count the hour without the help of it, in the fame manner as he had done when it was entire. Though I dare not vouch for the truth of this story, it is very certain that custom has a mechanical effect upon the body, at the fame time that it has a very extraordinary influence and other liquors, which the palmin off noqu

I shall in this paper consider one very remarkable effect which custom has upon human nature, and which, if rightly observed, may lead us into very useful rules of life. What I shall here take notice of in custom, is its wonderful efficacy in making every thing pleasant to us. A person who is addicted to play or gaming, though he took but little delight in it at first, by degrees contracts fo ftrong an inclination towards it, and gives himself up so entirely to it, that it seems the only end of his being. The love of a retired or bufy life will grow upon a man infenfibly, as he is conversant in the one or the other, till he is utterly unqualified for relishing that to which he has been for fome time difused. Nav, a man may fmoke, or drink, or take fnuff, till he is unable to pass away his time without it; not

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to mention how our delight in any particular study, art, or science, rises and improves, in proportion to the application which we bestow upon it. Thus what was at first an exercise, becomes at length an entertainment. Our employments are changed into our diversions. The mind grows fond of those actions she is accustomed to, and is drawn with reluctancy from those paths in which she has been used to walk.

Not only fuch actions as were at first indifferent to us, but even fuch as are painful, will by custom and practice become pleasant. Sir Francis Bacon observes in his natural philosophy, that our taste is never pleased better than with those things which at first created a disgust in it. He gives particular instances, of claret, coffee, and other liquors, which the palate feldom approves upon the first taste; but when it has once got a relish of them, generally retains it for life. The mind is constituted after the same manner, and, after having habituated herfelf to any particular exercise or employment, not only loses her first aversion towards it, but conceives a certain fondness and affection for it. I have heard one of the greatest geniuses this age has produced', who had been trained up in all the polite studies of antiquity, assure me, upon his being obliged to fearch into feveral rolls and records, that, notwithstanding such an employment was at first very dry and irksome to him, he at last took an incredible pleasure in it, and preferred it even to the reading of Virgil or Ci-

Dr. Atterbury.

cero. The reader will observe, that I have not here considered custom as it makes things easy, but as it renders them delightful; and though others have often made the same reflections, it is possible they may not have drawn those uses from it, with which I intend to fill the remaining part of this paper.

If we consider attentively this property of human nature, it may instruct us in very fine moralities. In the first place, I would have no man discouraged with that kind of life, or series of action, in which the choice of others, or his own necessities, may have engaged him. It may perhaps be very disagreeable to him at first; but use and application will certainly render it not only less painful, but pleasing and satisfactory.

In the fecond place, I would recommend to every one that admirable precept which Pythagoras is faid to have given to his disciples, and which that philosopher must have drawn from the observation I have enlarged upon, Optimum vita genus eligito, nam consuetudo faciet jucundissimum; 'Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.' Men, whose circumstances will permit them to choose their own way of life, are inexcufable if they do not pursue that which their judgment tells them is the most laudable. The voice of reason is more to be regarded than the bent of any present inclination. fince, by the rule above mentioned, inclination will at length come over to reason, though we can never force reason to comply with inclination.

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In the third place, this observation may teach the most sensual and irreligious man to overlook those hardships and difficulties which are apt to discourage him from the prosecution of a virtuous life. 'The gods,' said Hesiod, 'have placed labour before virtue'; the way to her is at first rough and difficult, but grows more smooth and easy the farther you advance in it.' The man who proceeds in it with steadiness and resolution, will in a little time find that her ways are ways of pleasantness, and that all her paths are peace.'

To enforce this consideration, we may further observe, that the practice of religion will not only be attended with that pleasure which naturally accompanies those actions to which we are habituated, but with those supernumerary joys of heart that rise from the consciousness of such a pleasure, from the satisfaction of acting up to the dictates of reason, and from the

prospect of an happy immortality.

In the fourth place, we may learn from this observation, which we have made on the mind of man, to take particular care, when we are once settled in a regular course of life, how we too frequently indulge ourselves in any the most innocent diversions and entertainments; since the mind may insensibly fall off from the relish of virtuous actions, and, by degrees, exchange that pleasure which it takes in the performance of its duty, for delights of a much more inserior and unprofitable nature.

την δ' άρελην ιδρωία Θεοί προπαροιθην ήθηκαν

Nº 447.

The last use which I shall make of this remarkable property in human nature, of being delighted with those actions to which it is accustomed, is to shew how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of blis we call heaven will not be capable of affecting those minds which are not thus qualified for it; we must, in this world, gain a relish of truth and virtue, if we would be able to tafte that knowledge and perfection, which are to make us happy in the next. The feeds of those spiritual joys and raptures, which are to rife up and flourish in the foul to all eternity, must be planted in her during this her present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life. The section view of treatment of

On the other hand, those evil spirits, who, by long custom, have contracted in the body habits of lust and sensuality, malice and revenge, an aversion to every thing that is good, just or laudable, are naturally seasoned and prepared for pain and misery. Their torments have already taken root in them; they cannot be happy when divested of the body, unless we may suppose, that Providence will in a manner create them anew, and work a miracle in the rectification of their faculties. They may, indeed, taste a kind of malignant pleasure in those actions to which they are accustomed, whilst in this life; but when they are removed from all those objects which are here apt to gratify them, they will

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naturally become their own tormentors, and cherish in themselves those painful habits of mind which are called in scripture phrase, ' the worm which never dies.' This notion of heaven and hell is fo very conformable to the light of nature. that it was discovered by several of the most exalted heathens. It has been finely improved by many eminent divines of the last age, as in particular by archbishop Tillotson and Dr. Sherlock: but there is none who has raifed fuch noble speculations upon it as Dr. Scot, in the first book of his Christian Life, which is one of the finest and most rational schemes of divinity that is written in our tongue, or in any other. That excellent author has fhewn how every particular custom and habit of virtue will, in its own nature, produce the heaven, or a state of happiness, in him who shall hereafter practise it: as, on the contrary, how every custom or habit of vice will be the natural hell of him in whom it at the section over thosting alC' fubfifts.

Nº 448. Monday, August 4, 1712.

ver be realisment submit baseline to the

Fædius boc aliquid quandoque audebis.

Juv. Sat. ii. 82.

In time to greater baseness you'll proceed.

THE first steps towards ill are very carefully to be avoided, for men insensibly go on when they are once entered, and do not keep up a lively

By Addison, dated, it seems, from Chelsea. See final note to No 5.

abhorrence of the least unworthiness. There is a certain frivolous falsehood that people indulge themselves in, which ought to be had in greater detestation than it commonly meets with. What I mean is a neglect of promises made on small and indifferent occasions, such as parties of pleafure, entertainments, and fometimes meetings out of curiofity, in men of like faculties, to be in each other's company. There are many causes to which one may affign this light infidelity. Jack Sippet never keeps the hour he has appointed to come to a friend's to dinner; but he is an infignificant fellow who does it out of vanity. He could never, he knows, make any figure in company, but by giving a little difturbance at his entry, and therefore takes care to drop in when he thinks you are just feated. He takes his place after having discomposed every body, and defires there may be no ceremony; then does he begin to call himself the saddest fellow, in disappointing so many places as he was invited to elsewhere. It is the fop's vanity to name houses of better cheer, and to acquaint you that he chose yours out of ten dinners which he was obliged to be at that day. The last time I had the fortune to eat with him, he was imagining how very fat he should have been had he eaten all he had ever been invited to. But it is impertinent to dwell upon the manners of fuch a wretch as obliges all whom he disappoints, though his circumstances constrain them to be civil to him. But there are those that every one would be glad to fee, who fall into the same detestable habit. It is a merciles thing T 3

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that any one can be at case, and suppose a set of people who have a kindness for him, at that moment waiting out of respect to him, and refusing to taste their food or conversation with the utmost impatience. One of these promisers fometimes shall make his excuses for not coming at all, fo late that half the company have only to lament, that they have neglected matters of moment to meet him whom they find a trifler. They immediately repent of the value they had for him; and fuch treatment repeated, makes company never depend upon his promifes any more; fo that he often comes at the middle of a meal, where he is fecretly flighted by the perfons with whom he eats, and curfed by the fervants, whose dinner is delayed by his prolonging their master's entertainment. It is wonderful that men guilty this way could never have observed, that the whiling time, and gathering together, and waiting a little before dinner, is the most awkwardly passed away of any part in the four and twenty hours. If they did think at all, they would reflect upon their guilt, in lengthening fuch a fuspention of agreeable life. The constant offending this way, has in a degree an effect upon the honesty of his mind who is guilty of it, as common fwearing is a kind of habitual perjury. It makes the foul unattentive to what an oath is, even while it utters it at the fips. Phocion beholding a wordy orator, while he was making a magnificent speech to the people, full of vain promises; 'Methinks,' faid he, 'I am now fixing my eyes upon a cypress-tree; it has all the pomp and

beauty imaginable in its branches, leaves, and

height, but, alas! it bears no fruit.

Though the expectation which is raised by impertinent promises is thus barren, their confidence, even after failures, is fo great, that they sublift by still promising on. I have heretofore discoursed of the infignificant liar, the boaster, and the caftle builder", and treated them as no ill defigning men (though they are to be placed among the frivolous false ones), but persons who fall into that way purely to recommend themfelves by their vivacities; but indeed I cannot letheedless promisers, though in the most minute circumstances, pass with so slight a censure. If a man should take a resolution to pay only fums above an hundred pounds, and yet contract with different people debts of five and ten, how long can we suppose he will keep his credit? This man will as long support his good name in business, as he will in conversation, who without difficulty makes affignations which he is indifferent whether he keeps or not.

I am the more severe upon this vice, because I have been so unfortunate to be a very great criminal mysels. Sir Andrew Freeport, and all my other friends who are scrupulous to promises of the meanest consideration imaginable, from an habit of virtue that way, have often upbraided me with it. I take shame upon my-

^{*} See Spect. No 136, and 167,

r See Swift's Works, cr. 8vo. vol. xxii. p. 125.—Steele is reproached with the fame fault by Mrs. C. Talbot. See her Essays, vol. i. ess. xvi. p. 132; and Tat with notes, Vol. v. N° 176, p. 46, note.

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felf for this crime, and more particularly for the greatest I ever committed of the sort, that when as agreeable a company of gentlemen and ladies as ever were got together, and I forsooth, Mr. Spectator, to be of the party with women of merit, like a booby as I was, mistook the time of meeting, and came the night following. I wish every fool, who is negligent in this kind, may have as great a loss as I had in this; for the same company will never meet more, but are dispersed into various parts of the world, and I am left under the compunction that I deserve, in so many different places to be called a trifler.

This fault is fometimes to be accounted for, when defirable people are fearful of appearing precise and reserved by denials; but they will find the apprehension of that imputation will betray them into a childish impotence of mind, and make them promise all who are so kind to ask it of them. This leads such fost creatures into the misfortune of feeming to return overtures of good-will with ingratitude. The first steps in the breach of a man's integrity are much more important than men are aware of. The man who scruples not breaking his word in little things, would not fuffer in his own conscience so great pain for failures of consequence, as he who thinks every little offence against truth and justice a disparagement. We should not make any thing we ourselves disapprove habitual to us, if we would be fure of our integrity.

I remember a falfehood of the trivial fort

though not in relation to affignations, that exposed a man to a very uneasy adventure. Will Trap and Jack Stint were chamber-fellows in the Inner Temple about 25 years ago. They one night fat in the pit together at a comedy, where they both observed and liked the same young woman in the boxes. Their kindness for her entered both hearts deeper than they imagined. Stint had a good faculty in writing letters of love, and made his address privately that way; while Trap proceeded in the ordinary course, by money and her waiting-maid. The lady gave them both encouragement, received Trap into the utmost favour, answering at the fame time Stint's letters, and giving him appointments at third places. Trap began to fufpect the epistolary correspondence of his friend, and discovered also that Stint opened all his letters which came to their common lodgings, in order to form his own affignations. After much anxiety and restlessness Trap came to a resolution, which he thought would break off their commerce with one another without any hazardous explanation. He therefore writ a letter in a feigned hand to Mr. Trap at his chambers in the Temple. Stint, according to custom, seized and opened it, and was not a little furprised to find the inside directed to himfelf, when, with great perturbation of spirit, he read as follows:

Mr. STINT,

Mind Hele good Therman

You have gained a flight fatisfaction at the expence of doing a very heinous crime.

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At the price of a faithful friend you have ob. tained an inconstant mistress. I rejoice in this expedient I have thought of to break my mind to you, and tell you, you are a base sellow, by a means which does not expose you to the affront except you deserve it. I know, fir, as criminal as you are, you have still shame enough to avenge yourself against the hardiness of any one that should publicly tell you of it. I therefore, who have received fo many fecret hurts from you shall take fatisfaction with fafety to myfelf al call you base, and you must bear it, or acknowledge it; I triumph over you that you cannot come at me; nor do I think it diffionourable to come in armour to affault him, who was in ambuscade when he wounded me. of the defention

ba What need more be faid to convince you of being guilty of the basest practice imaginable, than that it is fuch as has made you liable to be treated after this manner, while you yourself cannot in your own confeience but allow the justice of the upbraidings of soldier and unloss

Your injured friend,

TE GET TWO OF DOWN DRALPH TRAP!

By Steele. See final note to No 324.

chambers in the I emple. Sint, according to

** At Drury-lane, not acted for ten years, revived, on Tuesday the 5th of August, The Guardian, or The Cutter of Colman-Street, by Mr. A. Cowley. Colonel Jolly, Mr. Keen; Cutter, Mr. Powell; Worm, Mr. Norris; Puny, Mr. Pack; and Trueman, Mr. Booth. Lucia, Mrs. Bradshaw; Aurelia, Mrs. Saunders; Barebottle, Mrs. Willis; and Tabitha, Mifs Willis. A new prologue spoken by Mr. the experience Pack. Spect. in folio.

thought her accomplified above the children of

all other men, but never thought the was

Nº 449. Tuesday, August 5, 1712.

effects upon his own happiness; for the read, of stat he Tibi fariptus, matrona libelbus adt . MART. dt

s lo A book the chaftest matron may perufe. Hourty and

thefe excellencies, is to divert the old man in he WHEN I reflect upon my labours for the public, I cannot but observe, that part of the fpecies, of which I profess myself a friend and guardian, is fometimes treated with feverity; that is, there are in my writings many descriptions given of ill perfons, and not any direct encomium made of those who are good. When I was convinced of this error, I could not but immediately call to mind feveral of the fair fex of my acquaintance, whose characters deserve to be transmitted to posterity in writings which will long outlive mine. But I do not think that a reason why I should not give them their place in my diurnal as long as it will laft. For the fervice therefore of my female readers, I shall fingle out fome characters of maids, wives, and widows, which deferve the imitation of the fex. She who shall lead this small illustrious number of heroines shall be the amiable Fidelia.

Before I enter upon the particular parts of her character, it is necessary to preface, that she is the only child of a decrepid father, whose life is bound up in hers. This gentleman has used Fidelia from her cradle with all the tenderness imaginable, and has viewed her growing perfections with the partiality of a parent, that foon

thought her accomplished above the children of all other men, but never thought the was come to the utmost improvement of which she herself was capable. This fondness has had very happy effects upon his own happiness; for the reads, the dances, the fings, uses her spinet and lute to the utmost perfection: and the lady's use of all these excellencies, is to divert the old man in his eafy chair, when he is out of the pangs of a chronical diftemper. Fidelia is now in the twentythird year of her age; but the application of many lovers, her vigorous time of life, her quick fense of all that is truly gallant and elegant in the enjoyment of a plentiful fortune, are not able to draw her from the fide of her good old father. Certain it is, that there is no kind of affection to pure and angelic as that of a father to a daughter. He beholds her both with, and without, regard to her fex. In love to our wives thereis defire, to our fons there is ambition; but in that to our daughters, there is fomething which there are no words to express. Her life is designed wholly domestic, and she is so ready a friend and companion, that every thing that paffes about a man, is accompanied with the idea of her prefence. Her fex also is naturally so much exposed to hazard, both as to fortune and innocence, that there is perhaps a new cause of fondness arising from that consideration also. None but fathers can have a true fense of these fort of pleafures and fenfations; but my familiarity with the father of Fidelia, makes me let drop the words which I have heard him fpeak, and obferve upon his tenderness towards her.

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Fidelia, on her part, as I was going to fay, as accomplished as she is, with all her beauty, wit, air, and mien, employs her whole time in care and attendance upon her father. How have I been charmed to fee one of the most beautiful women the age has produced, on her knees, helping on an old man's flipper! Her filial regard to him is what she makes her diversion, her business, and her glory. When she was asked by a friend of her deceased mother to admit of the courtship of her fon, she answered, that she had a great respect and gratitude to her for the overture in behalf of one fo dear to her, but that during her father's life she would admit into her heart no value for any thing that should interfere with her endeavour to make his remains of life as happy and eafy as could be expected in his circumstances. The lady admonished her of the prime of life with a fmile; which Fidelia anfwered with a frankness that always attends unfeigned virtue: 'It is true, madam, there is to be fure very great fatisfactions to be expected in the commerce of a man of honour, whom one tenderly loves; but I find fo much fatisfaction in the reflection, how much I mitigate a good man's pains, whose welfare depends upon my affiduity about him, that I willingly exclude the loofe gratifications of passion for the solid reflections of duty. I know not whether any man's wife would be allowed, and (what I still more fear) I know not whether I, a wife, should be willing to be as officious as I am at present about my parent.' The happy father has her declaration that the will not marry during his

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life, and the pleasure of seeing that resolution not uneasy to her. Were one to paint filial affection in its utmost beauty, he could not have a more lively idea of it than in beholding Fidelia serving her father at his hours of rising, meals, and rest.

When the general crowd of female youth are consulting their glasses, preparing for balls, assemblies, or plays; for a young lady, who could be regarded among the foremost in those places, either for her person, wit, fortune, or conversation, and yet contemn all these entertainments, to sweeten the heavy hours of a decrepid parent, is a resignation truly heroic. Fidelia persons the duty of a nurse with all the beauty of a bride; nor does she neglect her person, because of her attendance on him, when he is too ill to receive company, to whom she may make an appearance.

Fidelia, who gives him up her youth, does not think it any great facrifice to add to it the spoiling of her dress. Her care and exactness in her habit, convince her father of the alacrity of her mind; and she has of all women the best soundation for affecting the praise of a seeming negligence. What adds to the entertainment of the good old man is, that Fidelia, where ment and fortune cannot be overlooked by epistolary lovers, reads over the accounts of her conquests, plays on her spinet the gayest airs, (and while she is doing so you would think her formed only for gallantry) to intimate to him the pleasures she despises for his sake.

good-breeding and gallantry would be astonished to hear that, in those intervals when the old gentleman is at ease, and can bear company, there are at his house, in the most regular order, assemblies of people of the highest merit; where there is conversation without mention of the saults of the absent, benevolence between men and women without passion, and the highest subjects of morality treated of as natural and accidental discourse; all which is owing to the genius of Fidelia, who at once makes her sather's way to another world easy, and herself capable of being an honour to his name in this.

'Mr. SPECTATOR,

Nº 449.

'I was the other day at the Beargarden in hopes to have feen your short face "; but not being fo fortunate, I must tell you, by way of letter, that there is a mystery among the gladiators which has escaped your spectatorial penetration. For, being in a box at an alehouse near that renowned seat of honour above mentioned. I overheard two masters of the science agreeing to quarrel on the next opportunity. This was to happen in a company of a fet of the fraternity of balket-hilts, who were to meet that evening. When this was fettled, one asked the other, "Will you give cuts or receive?" The other answered, " Receive." It was replied, "Are you a passionate man?" "No, provided you cut no more nor no deeper

Nº 450.

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than we agree." I thought it my duty to acquaint you with this, that the people may not pay their money for fighting, and be cheated.

Your humble fervant,

Tb

SCABBARD RUSTY.

Nº 450. Wednesday, August 6, 1712.

Quærenda pecunia primum,

Virtus post nummos. Hor. I. Ep. i. 53.

Get money, money fill; is granware today

And then let virtue follow if the will. Pore.

Mr. SPECTATOR,

'ALL men, through different paths, make at the same common thing, money'; and it is to her we owe the politician, the merchant, and the lawyer; nay, to be free with you, I believe to that also we are beholden to her for our Spectator. I am apt to think, that could we look into our own hearts, we should see money engraved in them in more lively and moving characters than self-preservation; for who can reslect upon the merchant hoisting sail in a

By Steele. See final note to No 324.

^{**} Instead of the play announced in the preceding paper for Aug. 5, on that day will be presented The Feigned Innocence, or Sir Martin Marr-All. Sir Martin, Mr. Bullock; and Warner, Mr. Powell. Farce, The Stage-Coach. Nicodemus Somebody, by Mr. Pack. A dialogue between a drunken rake and a town's miss, sung by Mr. Pack and Mr. Rainton; and the last new morrice-dance by Mr. Prince and others. Spect. in solio.

See Spect. Nº 442.

doubtful pursuit of her, and all mankind facrificing their quiet to her, but must perceive that the characters of felf-preservation (which were doubtless originally the brightest) are fullied, if not wholly defaced; and that those of money (which at first was only valuable as a mean to fecurity) are of late so brightened, that the characters of felf-preservation, like a less light set by a greater, are become almost imperceptible? Thus has money got the upper-hand of what all mankind formerly thought most dear, viz. fecurity: and I wish I could say she had here put a ftop to her victories; but, alas! common honesty fell a facrifice to her. This is the way scholastic men talk of the greatest good in the world: but l, a tradefman, shall give you another account of this matter in the plain narrative of my own life. I think it proper, in the first place, to acquaint my readers that, fince my fetting out in the world, which was in the year 1660, I never wanted money; having begun with an indifferent good stock in the tobacco-trade, to which I was bred; and by the continual fuccesses it has pleased Providence to bless my endeavours with, I am at last arrived at what they call a plumb d. To uphold my discourse in the manner of your wits or philosophers, by speaking fine things, or drawing inferences, as they pretend, from the nature of the fubject, I account it vain; having never found any thing in the writings of fuch men, that did not favour more of the invention of the brain, or what is styled speculation, than

A cant word used by commercial people, to fignify an £100,000.

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of found judgment or profitable observation. I will readily grant indeed, that there is what the wits call natural in their talk; which is the utmost those curious authors can assume to themselves, and is indeed all they endeavour at, for they are but lamentable teachers. And what, I pray, is natural? That which is pleasing and easy. And what are pleasing and easy? Forsooth, a new thought or conceit dressed up in smooth quaint language, to make you smile and wag your head, as being what you never imagined before, and yet wonder why you had not; mere frothy amusements, fit only for boys or

filly women to be caught with!

' It is not my present intention to instruct my readers in the methods of acquiring riches; that may be the work of another effay: but to exhibit the real and folid advantages I have found by them in my long and manifold experience; nor yet all the advantages of fo worthy and valuable a bleffing, (for who does not know or imagine the comforts of being warm, or living at case, and that power and pre-eminence are their inseparable attendants?) but only to instance the great supports they afford us under the feverest calamities and misfortune; to fhew that the love of them is a special antidote against immorality and vice; and that the same does likewise naturally dispose men to actions of piety and devotion. All which I can make out by my own experience, who think myfelf no ways particular from the rest of mankind, nor better nor worle by nature than generally other men are. .000,001 ;

Nº 450.

In the year 1665, when the fickness was, Hoft by it my wife and two children, which were all my stock. Probably I might have had more, confidering I was married between four and five years; but finding her to be a teeming woman, I was careful, as having then little above a brace of thousand pounds to carry on my trade and maintain a family with. I loved them as ufually men do their wives and children, and therefore could not reful the first impulses of nature on fo wounding a lofs; but I quickly roufed myfelf, and found means to alleviate, and at last conquer, my affliction, by reflecting how that the and her children having been no great expence to me, the best part of her fortune was ftill left; that my charge being reduced to myfelf, a journeyman, and a maid, I might live far cheaper than before; and that being now a childless widower, I might perhaps marry a no less deserving woman, and with a much better fortune than she brought, which was but 8001. And, to convince my readers that fuch confiderations as these were proper and apt to produce fuch an effect, I remember it was the constant observation, at that deplorable time when so many hundreds were fwept away daily, that the nch ever bore the loss of their families and relations far better than the poor; the latter having little or nothing before-hand, and living from hand to mouth, placed the whole comfort and fatisfaction of their lives in their wives and children, and were therefore inconfolable.

The plague.

'The following year happened the fire; at which time, by good providence, it was my fortune to have converted the greatest part of my effects into ready money, on the prospect of an extraordinary advantage which I was preparing to lay hold on. This calamity was very terrible and aftonishing, the fury of the flames being fuch, that whole streets, at several distant places, were destroyed, at one and the same time, fo that (as it is well known) almost all our citizens were burnt out of what they had. But what did I then do? I did not stand gazing on the ruins of our noble metropolis; I did not shake my head, wring my hands, figh and shed tears; I considered with myself what could this avail: I fell a plodding what advantages might be made of the ready cash I had; and immediately bethought myself that wonderful pennyworths might be bought of the goods that were

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Nº 450.

wards a finful and perverse people."

'After this I married again; and that wise dying, I took another; but both proved to be idle baggages: the first gave me a great deal of plague and vexation by her extravagancies, and I became one of the by-words of the city. I knew it would be to no manner of purpose to go about to curb the fancies and inclinations of women, which fly out the more for being re-

faved out of the fire. In short, with about 2000l. and a little credit, I bought as much to-

bacco as raised my estate to the value of 10,000l.

I then "looked on the ashes of our city, and

the mifery of its late inhabitants, as an effect of

the just wrath and indignation of heaven to-

frained; but what I could I did; I watched her narrowly, and by good luck found her in the embraces (for which I had two witnesses with me) of a wealthy spark of the court-end of the town; of whom I recovered 15,000 pounds, which made me amends for what the had idly fquandered, and put a filence to all my neighbours, taking off my reproach by the gain they faw I had by it. The last died about two years after I married her, in labour of three children. I conjecture they were begot by a country-kinfman of hers, whom, at her recommendation, I took into my family, and gave wages to as a journeyman. What this creature expended in delicacies and high diet for her kinfman (as well as I could compute by the poulterer's, fishmonger's, and grocer's bills), amounted in the faid two years to one hundred eighty-fix pounds, four shillings, and five-pence halfpenny. The fine apparel, bracelets, lockets, and treats, &c. of the other, according to the best calculation, came, in three years and about three quarters, to feven hundred forty-four pounds, feven shillings and nine-pence. After this I resolved never to marry more, and found I had been a gainer by my marriages, and the damages granted me for the abuses of my bed, (all charges deducted) eight thousand three hundred pounds within a trifle.

I come now to frew the good effects of the love of money on the lives of men, towards rendering them honest, sober, and religious. When I was a young man, I had a mind to make the best of my wits, and over-reached a

N° 450. ods; to

country-chap in a parcel of unfound goods; to whom, upon his upbraiding, and threatening to expose me for it, I returned the equivalent of his lofs; and upon his good advice, wherein he clearly demonstrated the folly of such artifices, which can never end but in shame, and the ruin of all correspondence, I never after transgreffed. Can your courtiers, who take bribes, or your lawyers or physicians in their practice, or even the divines who intermeddle in worldly affairs, boast of making but one slip in their lives, and of fuch a thorough and lafting refor-Since my coming into the world I do not remember I was ever overtaken in drink, fave nine times, once at the christening of my first child, thrice at our city feasts, and five times at driving of bargains. My reformation I can attribute to nothing so much as the love and efteem of money, for I found myself to be extravagant in my drink, and apt to turn projector, and make rash bargains. As for women, I never knew any except my wives: for my reader must know, and it is what we may confide in as an excellent recipe, that the love of business and money is the greatest mortifier of inordinate defires imaginable, as employing the mind continually in the careful overlight of what one has, in the eager quest after more, in looking after the negligencies and deceits of fervants, in the due entering and stating of accounts, in hunting after chaps, and in the exact knowledge of the state of markets; which things whoever thoroughly attends to, will find enough and enough to employ his thoughts on

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Nº 450.

every moment of the day; fo that I cannot call to mind, that in all the time I was a husband, which, off and on, was above twelve years, I ever once thought of my wives but in bed. And, lastly, for religion, I have ever been a confant churchman, both forenoons and afternoons on Sundays, never forgetting to be thankful for any gain or advantage I had had that day; and on Saturday nights, upon casting up my accounts, I always was grateful for the fum of my week's profits, and at Christmas for that of the whole year. It is true, perhaps, that my devotion has not been the most fervent; which, I think, ought to be imputed to the evenness and sedateness of my temper, which never would admit of any impetuolities of any fort: and I can remember that in my youth and prime of manhood, when my blood ran brifker, I took greater pleasure in religious exercises than at prefent, or many years past, and that my devotion fenfibly declined as age, which is dull and une wieldy, came upon me.

I have, I hope, here proved, that the love of money prevents all immorality and vice; which if you will not allow, you must, that the pursuit of it obliges men to the same kind of life as they would follow if they were really virtuous; which is all I have to say at present, only recommending to you, that you would think of it, and turn ready wit into ready money

as fast as you can. I conclude,

Your fervant,

EPHRAIM WEED.

By Steele. See final note to N 324, on letter T.

*** At Drury-lane, on the 8th of August, being Friday

Nº 451. Thursday, August 7, 1712.

The formers found of two both in the mornings of

In rabiem cæpit verti jocus, et per honestas Ire minax impune domos—

Hor. 2. Ep. i. 148.

Produc'd the point that left the sting behind;
'Till friend with friend, and families at strife,
Triumphant malice rag'd thro' private life.

POPE.

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THERE is nothing fo fcandalous to a government, and detestable in the eyes of all good men, as defamatory papers and pamphlets; but at the same time there is nothing so difficult to tame as a fatirical author. An angry writer, who cannot appear in print, naturally vents his spleen in libels and lampoons. A gay old woman, fays the fable, feeing all her wrinkles represented in a large looking-glass, threw it upon the ground in a passion, and broke it in a thousand pieces; but as she was afterwards furveying the fragments with a spiteful kind of pleafure, the could not forbear uttering herfelf in the following foliloquy. 'What have I got by this revengeful blow of mine? I have only multiplied my deformity, and fee

next, will be revived a comedy called The London Cuckolds. Rample, Mr. Mills; Townly, Mr. Husband; Doodle, Mr. Johnson; Wiseacre, Mr. Bullock, sen; Dashwell, Mr. Bowen; and Loveday, Mr. Bullock, jun. Anabella, Mrs. Bradshaw; and Peggy, Miss Willis. With the last new morrice-dance, by Mr. Prince and others. Spect. in solio.

an hundred ugly faces, where before I faw but

It has been proposed, to oblige every person that writes a book, or a paper, to swear himself the author of it, and enter down in a public re-

gifter his name and place of abode.

This indeed would have effectually suppressed all printed fcandal, which generally appears under borrowed names, or under none at all. But it is to be feared that fuch an expedient would not only destroy scandal, but learning. It would operate promiscuously, and root up the corn and tares together. Not to meation some of the most celebrated works of piety, which have proceeded from anonymous authors, who have made it their merit to convey to us fo great a charity in fecret; there are few works of genius that come out first with the author's name. The writer generally makes a trial of them in the world before he owns them; and, I believe, very few, who are capable of writing, would fet pen to paper, if they knew beforehand that they must not publish their productions but on fuch conditions. For my own part, I must declare, the papers I present the public are like fairy favours, which shall last no longer than while the author is concealed.

That which makes it particularly difficult to restrain these sons of calumny and desamation is, that all sides are equally guilty of it, and that every dirty scribbler is countenanced by great names, whose interests he propagates by such vile and infamous methods. I have never yet heard of a ministry who have inflicted an exem-

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plary punishment on an author that has supported their cause with falsehood and scandal, and treated in a most cruel manner the names of those who have been looked upon as their rivals and antagonists. Would a government set an everlasting mark of their displeasure upon one of those infamous writers, who makes his court to them by tearing to pieces the reputation of a competitor, we should quickly see an end put to this race of vermin, that are a fcandal to government, and a reproach to human nature. Such a proceeding would make a minister of state fhine in hiftory, and would fill all mankind with a just abhorrence of persons who should treat him unworthily, and employ against him those arms which he scorned to make use of against his enemies.

I cannot think that any one will be fo unjust as to imagine, what I have here faid is spoken with respect to any party or faction. Every one who has in him the fentiments either of a Christian or gentleman, cannot but be highly offended at this wicked and ungenerous practice which is fo much in use among us at present, that it is become a kind of national crime, and distinguishes us from all the governments that lie about us. I cannot but look upon the finest strokes of satire which are aimed at particular persons, and which are supported even with the appearances of truth, to be the marks of an evil mind, and highly criminal in themselves. Infamy, like other punishments, is under the direction and distribution of the magistrate, and not of any private person. Accordingly we

Nº 4514

learn, from a fragment of Cicero, that though there were very few capital punishments in the twelve tables, a libel or lampoon, which took away the good name of another, was to be punished by death. But this is far from being our cafe. Our fatire is nothing but ribaldry, and billingfgate. Scurrility paffes for wit; and he who can call names in the greatest variety of phrases, is looked upon to have the shrewdest pen. By this means the honour of families is ruined, the highest posts and greatest titles are rendered cheap and vile in the fight of the people, the nobleft virtues and most exalted parts exposed to the contempt of the vicious and the ignorant. Should a foreigner, who knows nothing of our private factions, or one who is to act his part in the world when our present heats and animolities are forgot, should, I fay, such an one form to himself a notion of the greatest men of all fides in the British nation, who are now living, from the characters which are given them in fome or other of those abominable writings which are daily published among us, what a nation of monsters must we appear! no Jon di

As this cruel practice tends to the utter subversion of all truth and humanity among us, it deserves the utmost detestation and discouragement of all who have either the love of their country, or the honour of their religion, at heart. I would therefore earnestly recommend it to the consideration of those who deal in these pernicious arts of writing, and of those who take pleasure in the reading of them. As for

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Nº 451. the first, I have spoken of them in former papers, and have not stuck to rank them with the murderer and affaffin. Every honest man fets as high a value upon a good name, as upon life itself; and I cannot but think that those who privily affault the one, would deftroy the other, might they do it with the same security and impunity our out of second lies and only of

As for persons who take pleasure in the reading and dispersing such detestable libels, I am afraid they fall very little short of the guilt of the first composers. By a law of the emperors Valentinian and Valens, it was made death for any person not only to write a libel, but, if he met with one by chance, not to tear or burn it. But because I would not be thought singular in my opinion of this matter, I shall conclude my paper with the words of monfieur Bayle, who was a man of great freedom of thought as well as of exquisite learning and judgment.

'I cannot imagine, that a man who disperses a libel, is less desirous of doing mischief than the author himself. But what shall we say of the pleasure which a man takes in the reading of a defamatory libel? Is it not an heinous fin in the fight of God? We must distinguish in this point. The pleasure is either an agreeable fensation we are affected with, when we meet with a witty thought which is well expressed, or it is a joy which we conceive from the dishonour of the person who is defamed. I will fay nothing to the first of these cases; for perhaps fome would think that my morality is not severe enough, if I should affirm that a man

N° 451.

is not mafter of those agreeable fensations, any more than of those occasioned by fugar or honey, when they touch his tongue; but as to the fecond, every one will own that pleasure to be a heinous fin. The pleasure in the first case is of no continuance: it prevents our reason and reflection, and may be immediately followed by a fecret grief, to fee our neighbour's honour blafted. If it does not cease immediately, it is a fign that we are not displeased with the illnature of the fatirist, but are glad to see him defame his enemy by all kinds of stories; and then we deferve the punishment to which the writer of the libel is fubject. I shall here add the words of a modern author. St. Gregory, upon excommunicating those writers who had dishonoured Castorius, does not except those who read their works; because, says he, if calumnies have always been the delight of their hearers, and a gratification of those persons who have no other advantage over honest men, is not he who takes pleasure in reading them as guilty as he who composed them? It is an uncontested maxim, that they who approve an action, would certainly do it if they could; that is, if some reason of self-love did not hinder them. There is no difference, fays Cicero, between advising a crime, and approving it when committed. The Roman law confirmed this maxim, having fubjected the approvers and authors of this evil to the fame penalty. We may therefore conclude, that those who are pleased with reading defamatory libels, so far as to approve the authors and dispersers of them,

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are as guilty as if they had composed them; for if they do not write such libels themselves, it is because they have not the talent of writing, or because they will run no hazard.

The author produces other authorities to confirm his judgment in this particular.

Nº 452. Friday, August 8, 1712.

Est natura bominum novitatis avida.

PLIN. apud Lillium.

nature of the

Human nature is fond of novelty.

There is no humour in my countrymen, which I am more inclined to wonder at, than their general thirst after news. There are about half a dozen ingenious men, who live very plentifully upon this curiosity of their fellow subjects. They all of them receive the same advices from abroad, and very often in the same words; but their way of cooking it is so very different, that there is no citizen, who has an eye to the public good, that can leave the coffee-house with a peace of mind before he has given every one of them a reading. These several dishes of news are so very agreeable to the palate of my countrymen, that they are not only pleased with them when they are ferved

By Addison, dated from Chelsea. Old Tonson told a writer in these papers, that he seldom called upon Addison when he did not find Bayle's Dictionary lying open upon his table. See there his curious differtation on libels. Gen. Dict. vol. x. p. 330, 10 vols. fol.

Nº 452.

them, by those penetrating politicians who oblige the public with their reflections and observations upon every piece of intelligence that is sent us from abroad. The text is given us by one set of writers, and the comment by another.

But notwithstanding we have the same tale told us in fo many different papers, and, if occasion requires, in so many articles of the same paper, notwithstanding in a scarcity of foreign posts we hear the same story repeated by different advices from Paris, Bruffels, the Hague, and from every great town in Europe; notwithflanding the multitude of annotations, explanations, reflections, and various readings which it passes through, our time lies heavy on our hands till the arrival of a fresh mail: we long to receive further particulars, to hear what will be the next step, or what will be the confequences of that which we have already taken. A westerly wind keeps the whole town in sufpense, and puts a stop to conversation.

This general curiofity has been raifed and inflamed by our late wars, and, if rightly directed, might be of good use to a person who has such a thirst awakened in him. Why should not a man, who takes delight in reading every thing that is new, apply himself to history, travels, and other writings of the same kind, where he will find perpetual suel for his curiosity, and meet with much more pleasure and improvment than in these papers of the week? An honest tradesman, who languishes a whole summer in

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last, may here meet with half a dozen in a day. He may read the news of a whole campaign in less time than he now bestows upon the products of a single post. Fights, conquests, and revolutions, lie thick together. The reader's curiosity is raised and satisfied every moment, and his passions disappointed or gratisted, without being detained in a state of uncertainty from day to day, or lying at the mercy of the sea and wind; in short, the mind is not here kept in a perpetual gape after knowledge, nor punished with that eternal thirst which is the portion of all our modern news-mongers and coffee-house politicians.

All matters of fact, which a man did not know before, are news to him; and I do not fee how any haberdasher in Cheapside is more concerned in the present quarrel of the Cantons, than he was in that of the League. At least, I believe, every one will allow me, it is of more importance to an Englishman to know the history of his ancestors, than that of his contemporaries who live upon the banks of the Danube or the Boristhenes. As for those who are of another mind, I shall recommend to them the following letter from a projector who is willing to turn a penny by this remarkable curiosity of

his countrymen.

' Mr. SPECTATOR,

'You must have observed, that men who frequent coffee-houses, and delight in news, are pleased with every thing that is matter of Nº 452.

fact, so it be what they have not heard before. A victory, or a defeat, are equally agreeable to them. The shutting of a cardinal's mouth pleases them one post, and the opening of it another. They are glad to hear the French court is removed to Marli, and are afterwards as much delighted with its return to Versailles. They read the advertisements with the same curiofity as the articles of public news; and are as pleased to hear of a pye-bald horse that is strayed out of a field near Islington, as of a whole troop that have been engaged in any foreign adventure. In short, they have a relish for every thing that is news, let the matter of it be what it will; or, to fpeak more properly, they are men of a voracious appetite, but no taste. Now, fir, fince the great fountain of news, I mean the war, is very near being dried up; and fince these gentlemen have contracted such an inextinguishable thirst after it; I have taken their case and my own into consideration, and have thought of a project which may turn to the advantage of us both. I have thoughts of publishing a daily paper, which shall comprehend in it all the most remarkable occurrences in every little town, village, and hamlet, that lie within ten miles of London, or, in other words, within the verge of the penny-post. I have pitched upon this scene of intelligence for two reasons; first, because the carriage of letters will be very cheap; and fecondly, because I may receive them every day. By this means my readers will have their news fresh and fresh, nd many worthy citizens, who cannot fleep Vol. VI.

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with any satisfaction at present, for want of being informed how the world goes, may go to bed contentedly, it being my design to put out my paper every night at nine o'clock precisely. I have already established correspondences in these several places, and received very good intelligence.

By my last advices from Knightsbridge I hear, that a horse was clapped into the pound on the third instant, and that he was not released

when the letters came away.

We are informed from Pankridge, that a dozen weddings were lately celebrated in the mother church of that place, but are referred to their next letters for the names of the partie concerned.

Letters from Brumpton advise, that the widow Blight had received several visits from John Milldew, which affords great matter of

speculation in those parts.

By a fisherman who lately touched at Hammersmith, there is advice from Putney, that a certain person, well known in that place, is like to lose his election for churchwarden; but this being boat-news, we cannot give entire credit to it.

Letters from Paddington bring little more, than that William Squeak, the fow-gelder, palled

through that place the fifth inftant.

They advise from Fulham, that things romained there in the same state they were. They had intelligence, just as the letters came away.

h Pancras, then a fashionable place for weddings.

of a tub of excellent ale just set abroach at Parfons Green; but this wanted confirmation.

'I have here, fir, given you a specimen of the news with which I intend to entertain the town. and which, when drawn up regularly in the form of a newspaper, will, I doubt not, be very acceptable to many of those public-spirited readers, who take more delight in acquainting themselves with other people's business than their own. I hope a paper of this kind, which lets us know what is done near home, may be more useful to us than those which are filled with advices from Zug and Bender, and make fome amends for that dearth of intelligence, which we may justly apprehend from times of peace. If I find that you receive this project favourably, I will shortly trouble you with one or two more; and in the mean time am, most worthy fir, with all due respect,

Your most obedient,

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and humble fervant,

Nº 453. Saturday, August 9, 1712.

Non usitatà nec tenui ferar

Hor. 2. Od. xx. i.

No weak, no common wing shall bear My rising body through the air.

CREECH

THERE is not a more pleasing exercise of the mind than gratitude. It is accompanied with

By Addison, Chelsea. See final note to N° 5.

fuch an inward fatisfaction, that the duty is fufficiently rewarded by the performance. It is not like the practice of many other virtues, difficult and painful, but attended with fo much pleasure, that were there no positive command which enjoined it, nor any recompence laid up for it hereaster, a generous mind would indulge in it, for the natural gratification that accompanies it.

If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us these bounties, which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every bleffing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author

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of good, and Father of mercies.

If gratitude, when exerted towards one another, naturally produces a very pleafing fensation in the mind of a grateful man; it exalts the soul into rapture, when it is employed on this great object of gratitude, on this beneficent Being who has given us every thing we already possess, and from whom we expect every thing

we yet hope for.

Most of the works of the pagan poets were either direct hymns to their deities, or tended indirectly to the celebration of their respective attributes and persections. Those who are acquainted with the works of the Greek and Latin poets which are still extant, will upon reslection find this observation so true, that I shall not enlarge upon it. One would wonder that more of

our Christian poets have not turned their thoughts this way, especially if we consider, that our idea of the Supreme Being is not only infinitely more great and noble than what could possibly enter into the heart of an heathen, but filled with every thing that can raise the imagination, and give an opportunity for the sublimest

thoughts and conceptions. or eldergeone ed vani

Plutarch tells us of a heathen who was finging an hymn to Diana, in which he celebrated her for her delight in human facrifices, and other instances of cruelty and revenge; upon which a poet, who was present at this piece of devotion, and seems to have had a truer idea of the divine nature, told the votary, by way of reproof, that, in recompence for his hymn, he heartily wished he might have a daughter of the same temper with the goddess he celebrated. It was impossible to write the praises of one of those false deities, according to the pagan creed, without a mixture of impertinence and absurdity.

The Jews, who before the time of Christianity were the only people who had the knowledge of the true God, have set the Christian world an example how they ought to employ this divine talent of which I am speaking. As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry, as much as in the subject to which it was confecrated. This I think might eafly be

fhewn, if there were occasion for it.

I have already communicated to the public fome pieces of divine poetry k; and, as they have met with a very favourable reception, I shall from time to time publish any work of the same nature, which has not yet appeared in print, and may be acceptable to my readers.

WHEN all thy mercies, O my God,

My rifing foul furveys;

Transported with the view, I'm lost

In wonder, love, and praise:

the divine unitare, told,

O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart?
But Thou canst read it there.

without a mixture of the pertine

Thy providence my life fustain'd,
And all my wants redrest,
When in the filent womb I lay,
And hung upon the breast.

world an example now they ought to

To all my weak complaints and cries, with a Thy mercy lent an ear,

Ere yet my feeble thoughts had learnt

To form themselves in pray'r.

odes, which excels the fe that

^{*} See Spect. Vol. v. N° 378, N° 388; and Vol. v. N° 410, and N° 441.

Unnumber'd comforts to my foul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

Nº 453-

When in the slipp'ry paths of youth With heedless steps I ran,
Thine arm unseen convey'd me safe,
And led me up to man.

'Through hidden dangers, toils, and deaths,
It gently clear'd my way,
And through the pleafing fnares of vice,
More to be fear'd than they.

When worn with sickness, oft hast Thou With health renew'd my face,
And when in sins and forrows sunk,
Reviv'd my foul with grace.

Has made my cup run o'er,

And in a kind and faithful friend

Has doubled all my store.

'Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death in distant worlds
The glorious theme renew.

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XII.

Innumber When nature fails, and day and night Divide thy works no more, My ever grateful heart, O Lord, Thy mercy shall adore,

When in the Sipp ry.mx s

Through all eternity to Thee I hine arm unicen o A joyful fong I'll raife, For oh! eternity's too fhort que om bed bank To utter all Thy praise, I prough bidden dan

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Nº 454. Monday, August 11, 1712.

Sine me, vacivom tempus ne quod dem mibi Laboris. TER. Heaut. Act. i. Sc. I.

Give me leave to allow myself no respite from labour.

It is an inexpressible pleasure to know a little of the world, and be of no character or fig-

nificancy in it,

To be ever unconcerned, and ever looking on new objects with an endless curiofity, is a delight known only to those who are turned for speculation: nay, they who enjoy it must value things only as they are the objects of speculation, without drawing any worldly advantage to themselves from them, but just as they are what contribute to their amusement, or the improvement of the I lay one night last week at Richmond;

¹ By Addison, Chelsea. See final note to N° 5.

Nº 454

and being reftless, not out of diffatisfaction, but a certain bufy inclination one fometimes has, I rofe at four in the morning and took boat for London, with a resolution to rove by boat and coach for the next four and twenty hours", till the many different objects I must needs meet with should tire my imagination, and give me an inclination to a repose more profound than I was at that time capable of. I beg people's pardon for an odd humour I am guilty of, and was often that day, which is faluting any person whom I like, when ther I know him or not. This is a particularity would be tolerated in me, if they confidered that the greatest pleasure I know I receive at my eyes, and that I am obliged to an agreeable perion for coming abroad into my view, as another is for a vifit of conversation at their own houses.

The hours of the day and night are taken up in the cities of London and Westminster, by people as different from each other as those who are born in different centuries. Men of six o'clock give way to those of nine, they of nine to the generation of twelve; and they of twelve disappear, and make room for the fashionable world, who have made two o'clock the noon of the day.

When we first put off from shore, we soon sell in with a fleet of gardeners, bound for the several market-ports of London; and it was the most pleasing scene imaginable to see the cheerfulness with which those industrious people plyed their way to a certain sale of their goods. The banks

[&]quot; See Spect. Nº 403.

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on each fide are as well peopled, and beautified with as agreeable plantations, as any foot on the earth; but the Thames itself, loaded with the product of each shore, added very much to the landscape. It was very easy to observe by their failing, and the countenances of the ruddy virgins, who were supercargoes, the part of the town to which they were bound. There was an air in the purveyors for Covent-garden, who frequently converse with morning rakes, very unlike the seeming sobriety of those bound for Stocks-market.

Nothing remarkable happened in our voyage; but I landed with ten fail of apricot boats, at Strand-bridge, after having put in at Nine-Elms, and taken-in melons, configned by Mr. Cuffe, of that place, to Sarah Sewell and company, at their stall in Covent-garden. We arrived at Strand-bridge at fix of the clock, and were unloading; when the hackney-coachmen of the foregoing night took their leave of each other at the Dark-House, to go to bed before the day was too far fpent. Chimney-fweepers paffed by us as we made up to the market, and some raillery happened between one of the fruit-wenches and those black men, about the Devil and Eve, with allufion to their feveral professions. I could not believe any place more entertaining than Coventgarden; where I strolled from one fruit-shop to another, with crowds of agreeable young women around me, who were purchasing fruit for their respective families. It was almost eight of the clock before I could leave that variety of objects. I took coach and followed a young lady, who

tripped into another just before me, attended by her maid. I faw immediately fhe was of the family of the Vainloves. There are a fet of thefe who, of all things, affect the play of Blindman'sbuff, and leading men into love for they know not whom, who are fled they know not where. This fort of woman is usually a janty flattern : the hangs on her clothes, plays her head, varies her posture, and changes place incessantly, and all with an appearance of ftriving at the fame time to hide herfelf, and yet give you to underfland fhe is in humour to laugh at you. You must have often feen the coachmen make figns with their fingers, as they drive by each other, to intimate how much they have got that day. They can carry on that language to give intelligence where they are driving. In an inftant my coachman took the wink to purfue; and the lady's driver gave the hint that he was going through Long-acre towards St. James's: while he whipped up James-street, we drove for Kingftreet, to fave the pass at St. Martin's-lane. The coachmen took care to meet, jostle, and threaten each other for way, and be entangled at the end of Newport-street and Long-acre. The fright, you must believe, brought down the lady's coach-door, and obliged her, with her mark off, to inquire into the buftle, when the fees the man the would avoid. The tackle of the coachwindow is fo had she cannot draw it up again, and the drives on fometimes wholly discovered, and fometimes half escaped, according to the accident of carriages in her way. One of these ladies keeps her feat in a hackney-coach, as well

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as the best rider does on a managed horse. The laced shoe on her left foot, with a careless gesture, just appearing on the opposite cushion, held her both firm, and in a proper attitude to

receive the next jolt.

As the was an excellent coach-woman, many were the glances at each other which we had for an hour and an half, in all parts of the town, by the skill of our drivers; till at last my lady was conveniently loft, with notice from her coachman to ours to make off, and he should hear where she went. This chace was now at an end; and the fellow who drove her came to us, and discovered that he was ordered to come again in an hour, for that she was a filk-worm. I was furprifed with this phrase, but found it was a cant among the hackney fraternity for their best customers, women who ramble twice or thrice a week from shop to shop, to turn over all the goods in town without buying any thing. The filk-worms are, it feems, indulged by the tradefmen; for though they never buy, they are ever talking of new filks, laces, and ribbons, and ferve the owners in getting them customers, as their common dunners do in making them pay.

The day of people of fashion began now to break, and carts and hacks were mingled with equipages of show and vanity; when I resolved to walk it, out of cheapness: but my unhappy curiosity is such, that I find it always my interest to take coach; for some odd adventure among beggars, ballad-singers, or the like, detains and throws me into expence. It happened so immediately; for at the corner of Warwick-street,

N° 454.

as I was liftening to a new ballad, a ragged rafcal, a beggar who knew me, came up to me, and began to turn the eyes of the good company upon me, by telling me he was extreme poor, and should die in the street for want of drink, except I immediately would have the charity to give him fix-pence to go into the next ale-house and save his life. He urged. with a melancholy face, that all his family had died of thirst. All the mob have humour, and two or three began to take the jest; by which Mr. Sturdy carried his point, and let me fneak off to a coach. As I drove along it was a pleafing reflection to fee the world fo prettily checkered fince I left Richmond, and the scene still filling with children of a new hour. This fatiffaction increased as I moved towards the city; and gay figns, well-disposed streets, magnificent public structures, and wealthy shops, adorned with contented faces, made the joy still rising till we came into the centre of the city, and centre of the world of trade, the Exchange of London. As other men in the crowds about me were pleased with their hopes and bargains, I found my account in observing them, in attention to their feveral interests. I, indeed, looked upon myself as the richest man that walked the Exchange that day; for my benevolence made me share the gains of every bargain that was made. It was not the least of my fatisfaction in my furvey, to go up stairs, and pass the shops of agreeable females; to observe fo many pretty hands bufy in the folding of ribbons, and the utmost eagerness of agreeable

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faces in the fale of patches, pins, and wires, on each fide of the counters, was an amusement in which I could longer have indulged myfelf, had not the dear creatures called to me, to ask what I wanted, when I could not answer, only 'To look at you.' I went to one of the windows which opened to the area below, where all the feveral voices loft their diffinction, and rofe up in a confused humming; which created in me a reflection that could not come into the mind of any but of one a little too studious; for I said to myfelf with a kind of pun in thought, 'What nonfense is all the hurry of this world to those who are above it?' In these, or not much wifer thoughts, I had liked to have loft my place at the chop-house, where every man, according to the natural bashfulness or fullenness of our nation, eats in a public room a mess of broth, or chop of meat, in dumb filence, as if they had no pretence to speak to each other on the foot of being men, except they were of each other's acquaintance.

I went afterwards to Robin's, and saw people, who had dined with me at the five-penny ordinary just before, give bills for the value of large estates; and could not but behold with great pleasure, property lodged in, and transferred in a moment from such as would never be masters of half as much as is seemingly in them, and given from them every day they live. But before five in the afternoon I left the city, came to my common scene of Covent-garden, and passed the evening at Will's in attending the discourses of several sets of people, who relieved

each other within my hearing on the fubjects of cards, dice, love, learning, and politics. The last subject kept me till I heard the streets in the possession of the bell-man, who had now the world to himself, and cry'd, 'Past two o'clock.' This roused me from my feat; and I went to my lodgings, led by a light, whom I put into the discourse of his private occonomy, and made him give me an account of the charge, hazard, profit, and loss of a family that depended upon a link, with a defign to end my trivial day with the generofity of fix-pence, instead of a third part of that fum. When I came to my chambers, I writ down these minutes; but was at a loss what inftruction I should propose to my reader from the enumeration of fo many infignificant matters and occurrences; and I thought it of great use, if they could learn with me to keep their minds open to gratification, and ready to receive it from any thing it meets with. This one circumstance will make every face you fee give you the fatisfaction you now take in beholding that of a friend; will make every object a pleasing one; will make all the good which arrives to any man, an increase of happiness to yourself.

By Steele. The state of the sta

multitude of weeds which are fuffered to among them; how exections parts are

halde I als a unit vitem

Nº 455. Tuefday, August 12, 1712.

Ego apis Matina More modoque, Grata carpentis thyma per laborem Plurimum—

Hor. 2 Od. iv. 27.

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Unambitious tracts purfues;
Does with weak unballast wings,
About the mosfy brooks and springs,
Like the laborious bee,

For little drops of honey fly,
And there with humble fweets contents her industry.

CowL

THE following letters have in them reflections which will feem of importance both to the learned world, and to domestic life. There is in the first an allegory so well carried on, that it cannot but be very pleasing to those who have a taste of good writing; and the other billets may have their use in common life.

Mr. SPECTATOR,

As I walked the other day in a fine garden, and observed the great variety of improvements in plants and flowers, beyond what they otherwise would have been, I was naturally led into a reflection upon the advantages of education, or modern culture: how many good qualities in the mind are lost, for want of the like due care in nursing and skilfully managing them; how many virtues are choked by the multitude of weeds which are suffered to grow among them; how excellent parts are often

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he Iri Dutch Vol. farved and useless, by being planted in a wrong foil; and how very feldom do these moral seeds produce the noble fruits which might be expected from them, by a neglect of proper manuring, necessary pruning, and an artful mamagement of our tender inclinations and first firing of life. These obvious speculations made me at length conclude, that there is a fort of regetable principle in the mind of every man when he comes into the world. In infants, the feeds lie buried and undiscovered, till after a while they fprout forth in a kind of rational laves, which are words; and in due feafon the flowers begin to appear in variety of beautiful colours, and all the gay pictures of youthful ancy and imagination; at last the fruit knits and is formed, which is green perhaps at first, our and unpleafant to the tafte, and not fit to e gathered; till, ripened by due care and apdication, it discovers itself in all the noble profuctions of philosophy, mathematics, close reaoning, and handsome argumentation. These ruits, when they arrive at just maturity, and re of a good kind, afford the most vigorous ourishment to the minds of men. I reflected urther on the intellectual leaves before menioned, and found almost as great a variety mong them, as in the vegetable world. I build eafily observe the smooth shining Italian caves, the nimble French afpen always in moon, the Greek and Latin ever-greens, the Spaish myrtle, the English oak, the Scotch thistle, he Irish shambrogue, the prickly German and Putch holly, the Polish and Russian nettle, be-Vol. VI.

fides a vast number of exotics imported from Afia, Africa, and America. I faw feveral barren plants, which bore only leaves, without any hopes of flower or fruit. The leaves of some were fragrant and well-shaped, and others illfcented and irregular. I wondered at a fet of old whimfical botanists, who spent their whole lives in the contemplation of some withered Egyptian, Coptic, Armenian, or Chinese leaves: while others made it their business to collect, in voluminous herbals, all the feveral leaves of some one tree. The flowers afford a most diverting entertainment, in a wonderful variety of figures, colours, and fcents; however, most of them withered foon, or at best are but annuals. Some professed florists make them their constant study and employment, and despise all fruit; and now and then a few fanciful people spend all their time in the cultivation of a fingle tulip, or carnation. But the most agreeable amusement feems to be the well choosing, mixing, and binding together these flowers in pleasing nose gays, to present to ladies. The scent of Italian flowers is observed, like their other perfumes to be too strong, and to hurt the brain; that of the French with glaring gaudy colours, yet fain and languid: German and northern flowers have little or no fmell, or fometimes an unpleasan one. The ancients had a fecret to give a last ing beauty, colour, and fweetness, to some of their choice flowers, which flourish to this day and which few of the moderns can effect These are becoming enough and agreeable i their feafon, and do often handfomely adorn a

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entertainment; but an over-fondness of them feems to be a difease. It rarely happens to find a plant vigorous enough to have (like an orangetree) at once beautiful and shining leaves, fragrant flowers, and delicious, nourithing fruit.

rest forished in contemplation of James

in the photos live a tore it sent it applied to the land the main and Sir, yours, &c.

Little Branching of Contract DEAR SPEC, August 6, 1712.

You have given us, in your Spectator of Saturday last, a very excellent discourse upon the force of custom, and its wonderful efficacy in making every thing pleafant to us. I cannot deny but that I received above twopennyworth of instruction from your paper?, and in the general was very well pleased with it; but I am, without a compliment, fincerely troubled that I cannot exactly be of your opinion, that it makes every thing pleafing to us. In short, I have the honour to be yoked to a young lady, who is, in plain English, for her standing, a very eminent scold. She began to break her mind very freely both to me and to her fervants, about two months after our nuptials; and, though I have been accustomed to this humour of hers these three years, yet I do not know what's the matter with me, but I am no more delighted with it than I was at the very first. I have advised with her relations about her, and they all tell me that her mother and her grandmother before her were both taken

Spect. N° 447.
 Spect. N° 445.

much after the same manner; so that, since it runs in the blood, I have but small hopes of her recovery. I should be glad to have a little of your advice in this matter. I would not willingly trouble you to contrive how it may be a pleasure to me; if you will but put me in a way that I may bear it with indifference, I shall rest satisfied.

> Dear Spec, Your very humble fervant.

'P. S. I must do the poor girl the justice to let you know, that this match was none of her own choosing (or indeed of mine either); in confideration of which I avoid giving her the least provocation; and indeed we live better together than usually folks do who hated one another when they were first joined. To evade the fin against parents, or at least to extenuate it, my dear rails at my father and mother, and I curse hers for making the match.

Mr. SPECTATOR, August 8, 1712.

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'I LIKE the theme you lately gave out extremely, and should be as glad to handle it as any man living. But I find myfelf no better qualified to write about money than about my wife; for, to tell you a fecret, which I defire may go no farther, I am mafter of neither of TOUTH BILL I bave gavier those subjects. about her, and sewoy! tell me the

makes thed prove red eroled refPill GARLICK

See Spect. Nº 442, and Nº 450.

Mr. Spectator,

I DESIRE you will print this in italic, fo as it may be generally taken notice It is designed only to admonish all persons, who speak either at the bar, pulpit, or any public affembly whatfoever, how they discover their ignorance in the use of similies. are, in the pulpit itself, as well as in other places, fuch gross abuses in this kind, that I give this warning to all I know. I shall bring them for the future before your spectatorial authority. On Sunday last, one, who shall be nameless, reproving feveral of his congregation for standing at prayers, was pleased to say, "One would think, like the elephant, you had no knees." Now I myself faw an elephant, in Bartholomewfair, kneel down to take on his back the ingenious Mr. William Penkethman'.

T' Your most humble servant.

Nº 456. Wednesday, August 13, 1712.

De quo libelli in celeberrimis locis proponuntur, buic ne perire quidem tacitè conceditur.

The man whose conduct is publicly arraigned, is not suffered even to be undone quietly.

OTWAY, in his tragedy of Venice Preserved, has described the misery of a man whose effects

See Tat. with notes, Vol. i. No 4, and note; No 188, and Spect. No 31 and No 370.

By Steele, composed, or communicated from the letter-

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are in the hands of the law, with great spirit. The bitterness of being the scorn and laughter of base minds, the anguish of being insulted by men hardened beyond the sense of shame or pity, and the injury of a man's fortune being wasted, under pretence of justice, are excellently aggravated in the following speech of Pierre to Jaffier:

I pass'd this very moment by thy doors, And found them guarded by a troop of villains: The fons of public rapine were deftroying. They told me, by the fentence of the law, They had commission to seize all thy fortune: Nay more, Priuli's cruel hand had fign'd it. Here stood a ruffian with a horrid face, Lording it o'er a pile of maffy plate, Tumbled into a heap for public fale. There was another making villainous jests At thy undoing. He had ta'en possession Of all thy ancient most domestic ornaments: Rich hangings intermix'd and wrought with gold; The very bed, which on thy wedding-night Receiv'd thee to the arms of Belvidera, The scene of all thy joys, was violated By the coarse hands of filthy dungeon villains, And thrown amongst the common lumber.'

Nothing indeed can be more unhappy than the condition of bankruptcy. The calamity which happens to us by ill fortune, or by the injury of others, has in it some consolation; but what arises from our own misbehaviour or error, is the state of the most exquisite forrow. When a man considers not only an ample fortune, but even the very necessaries of life, his pretence to

food itself, at the mercy of his creditors, he cannot but look upon himself in the state of the dead, with his case thus much worse, that the last office is performed by his adversaries instead of his friends. From this hour the cruel world does not only take possession of his whole fortune, but even of every thing elfe, which had no relation to it. All his indifferent actions have new interpretations put upon them; and those whom he has favoured in his former life, discharge themselves of their obligations to him, by joining in the reproaches of his enemies. It is almost incredible that it should be so; but it is too often feen that there is a pride mixed with the impatience of the creditor; and there are who would rather recover their own by the downfall of a prosperous man, than be discharged to the common fatisfaction of themselves and their creditors. The wretched man, who was lately master of abundance, is now under the direction of others; and the wisdom, economy, good fense, and skill in human life before, by reason of his present missortune, are of no use to him in the disposition of any thing. The incapacity of an infant or a lunatic is defigned for his provision and accommodation; but that of a bankrupt, without any mitigation in respect of the accidents by which it arrived, is calculated for his utter ruin, except there be a remainder ample enough, after the discharge of his creditors, to bear also the expence of rewarding those by whose means the effect of all his labour was transferred from him. This man is to look on and fee others giving directions

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upon what terms and conditions his goods are to be purchased; and all this usually done, not with an air of trustees to dispose of his effects, but destroyers to divide and tear them

to pieces. To othe moul side more! wonoin side

There is fomething facred in mifery to great and good minds; for this reason all wife lawgivers have been extremely tender how they let loofe even the man who has right on his fide, to act with any mixture of refentment against the defendant. Virtuous and modest men, though they be used with some artifice, and have it in their power to avenge themselves, are flow in the application of that power, and are ever constrained to go into rigorous meafures. They are careful to demonstrate themfelves not only persons injured, but also that to bear it no longer would be a means to make the offender injure others, before they proceed. Such men clap their hands upon their hearts, and confider what it is to have at their mercy the life of a citizen. Such would have it to fay to their own fouls, if possible, that they were merciful when they could have deftroyed, rather than when it was in their power to have spared a man, they destroyed. This is a due to the common calamity of human life, due in some measure to our very enemies. They who scruple doing the least injury, are cautious of exacting the utmost justice.

Let any one who is conversant in the variety of human life reflect upon it, and he will find the man who wants mercy has a taste of no enjoyment of any kind. There is a natural

diffelish of every thing which is good in his very nature, and he is born an enemy to the world. He is ever extremely partial to himself in all his actions, and has no fense of iniquity but from the punishment which shall attend it. The law of the land is his gospel, and all his cases of conscience are determined by his attorney. Such men know not what it is to gladden the heart of a miserable man, that riches are the instruments of serving the purposes of heaven or hell, according to the disposition of the possessor. The wealthy can torment or. gratify all who are in their power, and choose to do one or other, as they are affected with love or hatred to mankind. As for fuch who are infensible of the concerns of others, but merely as they affect themselves, these men are to be valued only for their mortality, and as we hope better things from their heirs. I could not but read with great delight a letter from an eminent citizen, who has failed, to one who was intimate with him in his better fortune, and able by his countenance to retrieve his loft condition.

SIR.

"IT is in vain to multiply words and make apologies for what is never to be defended by the best advocate in the world, the guilt of being unfortunate. All that a man in my condition can do or say, will be received with prejudice by the generality of mankind, but I hope not with you: you have been a great instrument in helping me to get what I have lost;

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and I know (for that reason, as well as kindness to me) you cannot but be in pain to see me undone. To shew you I am not a man incapable of bearing calamity, I will, though a poor man, lay afide the diffinction between us, and talk with the frankness we did when we were nearer to an equality: as all I do will be received with prejudice, all you do will be looked upon with partiality. What I defire of you is, that you, who are courted by all, would fmile upon me, who am shunned by all. Let that grace and favour which your fortune throws upon you, be turned to make up the coldness and indifference that is used towards me. All good and generous men will have an eye of kindness for me for my own sake, and the rest of the world will regard me for yours. There is a happy contagion in riches, as well as a destructive one in poverty: the rich can make rich without parting with any of their store; and the conversation of the poor makes men poor, though they borrow nothing of them. How this is to be accounted for I know not; but men's estimation follows us according to the company we keep. If you are what you were to me, you can go a great way towards my recovery; if you are not, my good fortune, if it ever returns, will return by flower approaches.

I am, Sir,

Your affectionate friend, and humble fervant.

This was answered with a condescension that

did not, by long impertinent professions of kindness, infult his distress, but was as follows:

DEAR TOM,

have heart enough to begin the world a fecond time. I affure you, I do not think your numerous family at all diminished (in the gifts of nature, for which I have ever so much admired them) by what has so lately happened to you. I shall not only countenance your affairs with my appearance for you, but shall accommodate you with a considerable sum at common interest for three years. You know I could make more of it; but I have so great a love for you, that I can wave opportunities of gain to help you; for I do not care whether they say of me after I am dead, that I had an hundred or sifty thousand pounds more than I wanted when I was living.

Your obliged humble fervant.

Nº 457. Thursday, August 14, 1712.

Multa et præclara minantis.

Hor. 2. Sat. iii. 9.

Seeming to promife fomething wondrous great.

I SHALL this day lay before my readers a letter written by the same hand with that of

By Steele. See final note to N° 324.—Written perhaps about the time that Steele's house at Hampton-Wick was sold, or with a view to that event. See Tat. with notes, vol. i. dedication to vol. iv. and note, p. xlvi, &c. edit. 1786, cr. 8vo. 6 vols.

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last Friday, which contained proposals for a printed news-paper that should take in the whole circle of the penny-post.

SIR,

THE kind reception you gave my last Friday's letter, in which I broached my project of a news-paper, encourages me to lay before you two or three more; for, you must know, sir, that we look upon you to be the Lowndes of the learned world, and cannot think any scheme practicable or rational before you have approved of it, though all the money we raise by it is in our own funds, and for our

private use.

'I have often thought that a news-letter of whispers, written every post, and sent about the kingdom, after the same manner as that of Mr. Dyer, Mr. Dawkes, or any other epistolary historian, might be highly gratifying to the public, as well as beneficial to the author. By whispers I mean those pieces of news which are communicated as secrets, and which bring a double pleasure to the hearer; first, as they are private history; and, in the next place, as they have always in them a dash of scandal. These are the two chief qualifications in an article of news, which recommend it, in a more than ordinary manner,

" See Spect. No 452. By Addison.

^{*} Secretary at this time of the treasury, and director of the mint.

y See Tat. with notes, No 18, note on Dyer's letter, &c. edit. ut supra.

Nº 4574 to the ears of the curious. Sickness of persons in high posts, twilight visits paid and received by ministers of state, clandestine courtships and marriages, fecret amours, loffes at play, applications for places, with their respective successes and repulses, are the materials in which I chiefly intend to deal. I have two persons, that are each of them the representative of a species, who are to furnish me with those whispers which I intend to convey to my correspondents. The first of these is Peter Hush, descended from the ancient family of the Hushes. The other is the old lady Blaft, who has a very numerous tribe of daughters in the two great cities of London and Westminster. Peter Hush has a whisperinghole in most of the great coffee-houses about town. If you are alone with him in a wide room, he carries you up into a corner of it, and speaks it in your ear. I have feen Peter feat himfelf in a company of feven or eight persons, whom he never faw before in his life; and, after having looked about to fee there was no one that overheard him, has communicated to them in a low voice, and under the feal of fecrecy, the death of a great man in the country, who was, perhaps, a fox-hunting the very moment this account was given of him. If upon your entering into a coffee-house you see a circle of heads bending over the table, and lying close to one another, it is ten to one but my friend Peter is among them. have known Peter publishing the whisper of the day by eight o'clock in the morning at Garraway's, by twelve at Will's, and before two at the Smyrna. When Peter has thus effectually

launched a fecret, I have been very well pleafed to hear people whispering it to one another at fecond hand, and fpreading it about as their own; for you must know, fir, the great incentive to whispering is the ambition which every one has of being thought in the fecret, and being looked upon as a man who has access to greater people than one would imagine. After having given you this account of Peter Hush, I proceed to that virtuous lady, the old lady Blast, who is to communicate to me the private transactions of the crimp-table, with all the arcana of the fairfex. The lady Blast, you must understand, has fuch a particular malignity in her whifper, that it blights like an easterly wind, and withers every reputation that it breathes upon. She has a particular knack at making private weddings, and last winter married above five women of quality to their footmen. Her whisper can make an innocent young woman big with child, or fill an healthful young fellow with diftempers that are not to be named. She can turn a visit into an intrigue, and a distant falute into an affignation. She can beggar the wealthy, and degrade the noble. In fhort, she can whisper men base or foolish, jealous or ill-natured; or, if occasion requires, can tell you the flips of their great grandmothers, and traduce the memory of honest coachmen that have been in their graves above these hundred years. By these and the like helps, I question not but I shall furnish out a very handsome news-letter. If you approve my project, I shall begin to whisper by the very next post, and question not but every one of my

customers will be very well pleased with me, when he considers that every piece of news I send him is a word in his ear, and lets him into a secret.

' Having given you a fketch of this project, I shall, in the next place, suggest to you another for a monthly pamphlet, which I shall likewife fubmit to your spectatorial wisdom. I need not tell you, fir, that there are feveral authors in France, Germany, and Holland, as well as in our own country , who publish every month what they call, An Account of the Works of the Learned, in which they give us an abstract of all fuch books as are printed in any part of Europe. Now, fir, it is my defign to publish every month, An Account of the Works of the Unlearned. Several late productions of my own countrymen, who many of them make a very eminent figure in the illiterate world, encourage me in this undertaking. I may, in this work, possibly make a review of feveral pieces which have appeared in the foreign accounts above mentioned, though they ought not to have been taken notice of in works which bear fuch a title. I may, likewise, take into consideration such pieces as appear, from time to time, under the names of those gentlemen who compliment one another in public affemblies, by the title of "the learned gentlemen." Our party-authors will also afford me a great variety of subjects, not to mention the editors, commentators, and others, who

^{*} Mr. Michael De la Roche, 38 vols. 8vo. in Engl. under different titles; and in Fr. 8 tomes 24to.

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are often men of no learning, or, what is as bad, of no knowledge. I shall not enlarge upon this hint; but, if you think any thing can be made of it, I shall set about it with all the pains and application that fo useful a work deserves.

I am ever,

Ca Most worthy Sir, &c.

Nº 458. Friday, August 15, 1712.

tell you, ful that there are leven authors in

to forth Aides su ayabi doid Hes. bas. I Puder malus Hon.

I COULD not but smile at the account that was yesterday given me of a modest young gentleman, who, being invited to an entertainment, though he was not used to drink, had not the confidence to refuse his glass in his turn, when on a fudden he grew so flustered, that he took all the talk of the table into his own hands, abused every one of the company, and flung a bottle at the gentleman's head who treated him. This has given me occasion to reflect upon the ill effects of a vicious modesty, and to remember the faying of Brutus, as it is quoted by Plutarch, that ' the person has had but an ill education, who has not been taught to deny any thing.

a By Addison, dated probably from Chelsea. See note to

b The motto from Hefiod was not prefixed to this paper in the Spect. in folio.

This false kind of modesty has, perhaps, betrayed both fexes into as many vices as the most abandoned impudence; and is the more inexcufable to reason, because it acts to gratify others rather than itself, and is punished with a kind of remorfe, not only like other vicious habits when the crime is over, but even at the very time that it is committed.

Nothing is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it. True modesty is ashamed to do any thing that is opposite to the humour of the company. True modesty avoids every thing that is criminal, false modesty every thing that is unfashionable. The latter is only a general undetermined infinet; the former is that instinct, limited and circumfcribed by the rules of prudence and reby the principles of reason and virtue.

ligion.

We may conclude that modesty to be false and vicious which engages a man to do any thing that is ill or indifcreet, or which restrains him from doing any thing that is of a contrary nature. How many men, in the common concerns of life, lend fums of money which they are not able to spare, are bound for persons whom they have but little friendship for, give recommendatory characters of men whom they are not acquainted with, beftow places on those whom they do not efteem, live in such manner as they themselves do not approve, and all this merely because they have not the confidence to refift folicitation, importunity, or example it as

Nor does this false modesty expose us only to VOL. VI.

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fuch actions as are indifcreet, but very often to fuch as are highly criminal. When Xenophanes was called timorous, because he would not venture his money in a game at dice : 'I confess, faid he, 'that I am exceeding timorous, for I dare not do an ill thing.' On the contrary, a man of vicious modesty complies with every thing, and is only fearful of doing what may look fingular in the company where he is engaged. He falls in with the torrent, and lets himself go to every action or discourse, however unjustifiable in itself, so it be in vogue among the present party. This, though one of the most common, is one of the most ridiculous dispositions in human nature, that men should not be ashamed of speaking or acting in a dissolute or irrational manner, but that one who is in their company should be ashamed of governing himself by the principles of reason and virtue.

In the second place, we are to consider salse modesty, as it restrains a man from doing what is good and laudable. My reader's own thoughts will suggest to him many instances and examples under this head. I shall only dwell upon one restection, which I cannot make without a secret concern. We have in England a particular bashfulness in every thing that regards religion. A well-bred man is obliged to conceal any serious sentiment of this nature, and very often to appear a greater libertine than he is, that he may keep himself in countenance among the men of mode. Our excess of modesty makes us shame-saced in all the exercises of piety and devotion. This humour prevails upon us daily;

infomuch that, at many well-bred tables, the mafter of the house is so very modest a man, that he has not the confidence to fay grace at his own table: a cuftom which is not only practifed by all the nations about us, but was never omitted by the heathens themselves. English gentlemen, who travel into Roman-catholic countries, are not a little furprised to meet with people of the best quality kneeling in their churches, and engaged in their private devotions, though it be not at the hours of pubhe worthip. An officer of the army, or a man of wit and pleafure in those countries, would be afraid of paffing not only for an irreligious, but an ill-bred man, should he be feen to go to bed, or fit down at table, without offering up his devotions on fuch occasions. The fame show of religion appears in all the foreign reformed churches, and enters fo much in their ordinary conversation, that an Englishman is apt to term them hypocritical and precife.

This little appearance of a religious deportment in our nation, may proceed in some measure from that modesty which is natural to us; but the great occasion of it is certainly this. Those swarms of sectaries that over-ran the nation in the time of the great rebellion, carried their hypocrist so high, that they had converted our whole language into a jargon of enthusiasm; insomuch that, upon the restoration, men thought they could not recede too far from the behaviour and practice of those persons who had made religion a cloak to so many villanies. This led them into the other extreme; every appearance of devotion was looked upon

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as puritanical, and falling into the hands of the 'ridiculers' who flourished in that reign, and attacked every thing that was serious, it has ever since been out of countenance among us. By this means we are gradually fallen into that vicious modesty, which has in some measure worn out from among us the appearance of Christianity in ordinary life and conversation, and which distinguishes us from all our neighbours.

Hypocrify cannot indeed be too much detefted, but at the fame time is to be preferred to open impiety. They are both equally deftructive to the person who is possessed with them; but, in regard to others, hypocrify is not so pernicious as barefaced irreligion. The due mean to be observed is 'to be sincerely virtuous, and at the same time to let the world see we are so.' I do not know a more dreadful menace in the holy writings, than that which is pronounced against those who have this perverted modesty, to be assumed before men in a particular of such unspeakable importance.

Nº 459. Saturday, August 16, 1712.

—— Quicquid dignum sapiente bonoque est. Hor. 1. Ep. iv. 5.

----Whate'er befits the wife and good. CREECH.

Religion may be confidered under two general heads. The first comprehends what we

⁸vo. and 12mo.; not lettered in the Spect. in folio. See final note to N° 5.

are to believe, the other what we are to practife. By those things which we are to believe, I mean whatever is revealed to us in the holy writings, and which we could not have obtained the knowledge of by the light of nature; by the things which we are to practise, I mean all those duties to which we are directed by reason or natural religion. The first of these I shall distinguish by the name of faith, the second by that of morality.

If we look into the more ferious part of mankind, we find many who lay so great a stress upon faith, that they neglect morality; and many who build so much upon morality, that they do not pay a due regard to faith. The perfect man should be defective in neither of these particulars, as will be very evident to those who consider the benefits which arise from each of them, and which I shall make the subject of

this day's paper.

N° 459.

Notwithstanding this general division of Christian duty into morality and faith, and that they have both their peculiar excellencies, the first has the pre-eminence in several respects.

First, Because the greatest part of morality (as I have stated the notion of it) is of a fixed eternal nature, and will endure when faith shall

fail, and be loft in conviction.

Secondly, Because a person may be qualified to do greater good to mankind, and become more beneficial to the world, by morality without faith, than by faith without morality.

Thirdly, Because morality gives a greater perfection to human nature, by quieting the mind, moderating the passions, and advancing the happiness of every man in his private capacity.

Fourthly, Because the rule of morality is much more certain than that of faith, all the civilized nations of the world agreeing in the great points of morality, as much as they differ in those of faith.

Fifthly, Because insidelity is not of so malignant a nature as immorality; or, to put the same reason in another light, because it is generally owned, there may be salvation for a virtuous insidel (particularly in the case of invincible ignorance), but none for a vicious believer.

Sixthly, Because faith seems to draw its principal, if not all its excellency, from the influence it has upon morality; as we shall see more at large, if we consider wherein consists the excellency of faith, or the belief of revealed religion; and this I think is,

First, In explaining, and carrying to greater heights, several points of morality.

Secondly, In furnishing new and stronger motives to enforce the practice of morality.

Thirdly, In giving us more amiable ideas of the Supreme Being, more endearing notions of one another, and a truer state of ourselves, both in regard to the grandeur and vileness of our natures.

Fourthly, By shewing us the blackness and deformity of vice, which in the Christian system is so very great, that he who is possessed of all perfection, and the sovereign judge of it, is represented by several of our divines as hating sin to the same degree that he loves the facred person who was made the propitiation of it.

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thin dera dubi Fifthly, In being the ordinary and prescribed method of making morality effectual to salvation.

I have only touched on these several heads, which every one who is conversant in discourses of this nature will easily enlarge upon in his own thoughts, and draw conclusions from them which may be useful to him in the conduct of his life. One I am sure is so obvious, that he cannot miss it, namely, that a man cannot be perfect in his scheme of morality, who does not strengthen and support it with that of the Christian saith.

Besides this, I shall lay down two or three other maxims which I think we may deduce from what has been said.

First, That we should be particularly cautious of making any thing an article of faith, which does not contribute to the confirmation or improvement of morality.

Secondly, That no article of faith can be true and authentic, which weakens or subverts the practical part of religion, or what I have hitherto called morality.

Thirdly, That the greatest friend of morality and natural religion, cannot possibly apprehend any danger from embracing Christianity, as it is preserved pure and uncorrupt in the doctrines of our national church b.

There is likewise another maxim which I think may be drawn from the foregoing considerations, which is this, that we should, in all dubious points, consider any ill consequences

that may arise from them, supposing they should be erroneous, before we give up our assent to them.

For example, In that disputable point of perfecuting men for conscience sake, besides the imbittering their minds with hatred, indignation, and all the vehemence of resentment, and infnaring them to profess what they do not believe; we cut them off from the pleasures and advantages of society, afflict their bodies, distress their fortunes, hurt their reputations, ruin their families, make their lives painful, or put an end to them. Sure when I see such dreadful consequences rising from a principle, I would be as fully convinced of the truth of it, as of a mathematical demonstration, before I would venture to act upon it, or make it a part of my religion.

In this case the injury done our neighbour is plain and evident; the principle that puts us upon doing it, of a dubious and disputable nature. Morality seems highly violated by the one; and whether or no a zeal for what a man thinks the true system of faith may justify it, is very uncertain. I cannot but think, if our religion produces charity as well as zeal, it will not be for shewing itself by such cruel instances. But to conclude with the words of an excellent author, 'We have just enough of religion to make us hate, but not enough to make us love one another'.'

The conclusion of this paper is a quotation from archbifhop Tillotfon, or Dr. Whitchcote.

⁴ By Addison. Dated, it is thought, from Chelsea. See N 465; and N 5, ad finem.

N° 460.

Nº 460. Monday, August 18, 1712.

Decipimur specie recti— Hor. Ars Poet. v. 25.

Deluded by a seeming excellence. Roscommon.

Our defects and follies are too often unknown to us; nay, they are so far from being known to us, that they pass for demonstrations of our worth. This makes us easy in the midst of them, fond to shew them, fond to improve them, and to be esteemed for them. Then it is that a thousand unaccountable conceits, gay inventions, and extravagant actions, must afford us pleasures, and display us to others in the colours which we ourselves take a fancy to glory in. Indeed there is something so amusing for the time in this state of vanity and ill-grounded satisfaction, that even the wifer world has chosen an exalted word to describe its enchantments, and called it, 'The Paradise of Fools.'

Perhaps the latter part of this reflection may feem a false thought to some, and bear another turn than what I have given; but it is at present none of my business to look after it, who am going to confess that I have been lately amongst them in a vision.

Methought I was transported to a hill, green, flowery, and of an easy ascent. Upon the broad top of it resided squint-eyed Error, and Popular Opinion with many heads; two that dealt in sorcery, and were samous for bewitching people with the love of themselves. To these repaired a multitude from every side, by two different

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paths which lead towards each of them. Some who had the most assuming air, went directly of themselves to Error, without expecting a conductor; others of a softer nature went first to Popular Opinion, from whence, as she influenced and engaged them with their own praises, she delivered them over to his government.

When we had afcended to an open part of the fummit where Opinion abode, we found her entertaining feveral who had arrived before us. Her voice was pleafing; the breathed odours as she spoke. She seemed to have a tongue for every one; every one thought he heard of fomething that was valuable in himfelf, and expected a paradife which she promifed as the reward of his merit. Thus were we drawn to follow her, till the should bring us where it was to be bestowed: and it was observable that all the way we went, the company was either praising themselves in their qualifications, or one another for those qualifications which they took to be conspicuous in their own characters, or dispraising others for wanting theirs, or vying in the degrees of them.

At last we approached a bower, at the entrance of which Error was seated. The trees were thick woven, and the place where he sat artfully contrived to darken him a little. He was disguised in a whitish robe, which he had put on, that he might appear to us with a nearer resemblance to Truth: and as she has a light whereby she manifests the beauties of nature to the eyes of her adorers, so he had provided himself with a magical wand, that he might do

fomething in imitation of it, and please with delusions. This he lifted solemnly, and muttering to himself, bid the glories which he kept under enchantment to appear before us. Immediately we cast our eyes on that part of the sky to which he pointed, and observed a thin blue prospect, which cleared as mountains in a summer morning when the mists go off, and the palace of Vanity appeared to sight.

The foundation seemed hardly a foundation, but a set of curling clouds, which it stood upon by magical contrivance. The way by which we ascended was painted like a rainbow; and as we went, the breeze that played about us bewitched the senses. The walls were gilded all for show; the lowest set of pillars were of the slight sine Corinthian order, and the top of the building being rounded, bore so far the resemblance of a

bubble.

At the gate the travellers neither met with a porter, nor waited till one should appear; every one thought his merits a sufficient passport, and pressed forward. In the hall we met with several phantoms, that roved amongst us, and ranged the company according to their sentiments. There was decreasing Honour, that had nothing to shew in, but an old coat of his ancestor's achievements. There was Ostentation, that made himself his own constant subject, and Gallantry strutting upon his tip-toes. At the upper end of the hall stood a throne, whose canopy glittered with all the riches that gaiety could contrive to lavish on it; and between the gilded arms sat Vanity, decked in the pea-

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cock's feathers, and acknowledged for another Venus by her votaries. The boy who flood befide her for a cupid, and who made the world to bow before her, was called Self-Conceit. His eyes had every now and then a cast inwards to the neglect of all objects about him; and the arms which he made use of for conquest, were borrowed from those against whom he had a The arrow which he shot at the soldier, was fledged from his own plume of feathers; the dart he directed against the man of wit, was winged from the quills he writ with; and that which he fent against those who prefumed upon their riches, was headed with gold out of their treasuries. He made nets for statesmen from their own contrivances; he took fire from the eyes of ladies, with which he melted their hearts; and lightning from the tongues of the eloquent, to enflame them with their own glories. At the foot of the throne fat three false graces; Flattery with a shell of paint, Affectation with a mirrour to practife at, and Fashion ever changing the posture of her clothes. These applied themselves to secure the conquests which Self-Conceit had gotten, and had each of them their particular polities. Flattery gave new colours and complexions to all things; Affectation new airs and appearances, which, as the faid, were not vulgar; and Fashion both concealed fome home defects, and added fome foreign external beauties.

As I was reflecting upon what I faw, I heard a voice in the crowd bemoaning the condition of mankind, which is thus managed by the Nº 460.

breath of Opinion, deluded by Error, fired by Self-Conceit, and given up to be trained in all the courses of Vanity, till Scorn or Poverty come upon us. These expressions were no fooner handed about, but I immediately faw a general diforder, till at last there was a parting in one place, and a grave old man, decent and resolute, was led forward to be punished for the words he had uttered. He appeared inclined to have spoken in his own defence, but I could not observe that any one was willing to hear him. Vanity cast a scornful smile at him; Self-Conceit was angry; Flattery, who knew him for Plain-Dealing, put on a vizard, and turned away; Affectation toffed her fan, made mouths, and called him Envy or Slander; and Fashion would have it, that at least he must be Ill-Manners. Thus flighted and despised by all, he was driven out for abusing people of merit and figure; and I heard it firmly refolved, that he should be used no better wherever they met with him hereafter.

I had already seen the meaning of most part of that warning which he had given, and was considering how the latter words should be fulfilled, when a mighty noise was heard without, and the door was blackened by a numerous train of harpies crowding in upon us. Folly and Broken-Credit were seen in the house before they entered. Trouble, Shame, Insamy, Scorn, and Poverty, brought up the rear. Vanity, with her Cupid and Graces, disappeared; her subjects ran into holes and corners; but many of them were found and carried off (as I was

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told by one who flood near me) either to prisons or cellars, folitude or little company, the mean arts or the viler crafts of life. But thefe, added he with a disdainful air, 'are such who would fondly live here, when their merits neither matched the luftre of the place, nor their riches its expences. We have feen fuch fcenes as thefe before now; the glory you faw will all return when the hurry is over.' I thanked him for his information, and believing him to incorrigible as that he would stay till it was his turn to be taken, I made off to the door, and overtook some few, who, though they would not hearken to Plain-Dealing, were now terrified to good purpose by the example of others. But when they had touched the threshold, it was a strange shock to them to find that the delusion of Error was gone, and they plainly diferred the building to hang a little up in the air without any real foundation. At first we saw nothing but a desperate leap remained for us, and I a thousand times blamed my unmeaning curiosity that had brought me into fo much danger. But as they began to fink lower in their own minds, methought the palace funk along with us, till they were arrived at the due point of efteem which they ought to have for themfelves; then the part of the building in which they stood touched the earth, and we departing out, it retired from our eyes. Now, whether they who stayed in the palace were fensible of this descent, I cannot tell; it was then my opinion that they were not. However it be, my dream broke up at it, and has given me

occasion all my life to reflect upon the fatal consequences of following the suggestions of Vanity.

I cannot help, upon this occasion, re-

Mr. Spectator, and profession bid ino get

I WRITE to you to defire, that you would again touch upon a certain enormity, which is chiefly in use among the politer and better-bred part of mankind; I mean the ceremonies, bows, curties, whifperings, fmiles, winks, nods, with other familiar arts of falutation, which take up in our churches fo much time, that might be better employed, and which feem so utterly inconsistent with the duty and true intent of our entering into those religious affemblies. The refemblance which this bears to our indeed proper behaviour in theatres, may be some instance of its incongruity in the abovementioned places. In Roman-catholic churches and chapels abroad, I myself have observed, more than once, persons of the first quality, of the nearest relation, and intimatest acquaintance, passing by one another unknowing as it were, and unknown, and with fo little notice of each other, that it looked like having their minds more fuitably and more folemnly engaged; at least it was an acknowledgment that they ought to have been fo. I have been told the fame even of Mahometans, with relation to the propriety of their demeanour in the conventions of their erroneous worship: and I can-

By Dr. Thomas Parnell. See No 501.
 f See Spect. Vol. iv. No 259.

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not but think either of them fufficient laudable patterns for our imitation in this particular.

'I cannot help, upon this occasion, remarking on the excellent memories of those devotionists, who upon returning from church shall give a particular account how two or three hundred people were dreffed: a thing, by reason of its variety, fo difficult to be digested and fixed in the head, that it is a miracle to me how two poor hours of divine service can be time sufficient for fo elaborate an undertaking, the duty of the place too being jointly, and no doubt oft pathetically, performed along with it. Where it is faid in facred writ, that " the woman ought to have a covering on her head because of · the angels," the last word is by some thought to be metaphorically used, and to signify young men. Allowing this interpretation to be right, the text may not appear to be wholly foreign to our present purpose. nord that one

When you are in a disposition proper for writing on fuch a fubject, I earnestly recommend

this to you; and am,

sall holool it Sir, hadde dansel

organit I de soud oved of Julye b

har teneromonials, to nowleast

hunds of one following and more tolerally encured T^g Your very humble fervant'

By Steele. See note on letter T, at the end of N° 324.

Nº 461. Tuesday, August 19, 1712.

——Sed non ego credulus illis. VIRG. Ecl. ix. 34.
But I discern their flatt'ry from their praise.

DRYDEN.

For want of time to substitute something else in the room of them, I am at present obliged to publish compliments above my desert in the sollowing letters. It is no small satisfaction, to have given occasion to ingenious men to employ their thoughts upon sacred subjects from the approbation of such pieces of poetry as they have seen in my Saturday's papers. I shall never publish verse on that day but what is written by the same hand h; yet shall I not accompany those writings with eulogiums, but leave them to speak for themselves.

FOR THE SPECTATOR.

'Mr. Spectator, The state of fluctures aids

You very much promote the interests of virtue, while you reform the taste of a profane age; and persuade us to be entertained with divine poems, whilst we are distinguished by so many thousand humours, and split into so many different sects and parties; yet persons of every party, sect, and humour, are sond of conforming their taste to yours. You can transsuse your own relish of a poem into all

ad Addison. voller and 11

your readers, according to their capacity to receive; and when you recommend the pious passion that reigns in the verse, we seem to seel the devotion, and grow proud and pleased inwardly, that we have souls capable of relishing

what the Spectator approves.

'Upon reading the hymns that you have published in some late papers, I had a mind to try yesterday whether I could write one. The exivth pfalm appears to me an admirable ode, and I began to turn it into our language. As I was describing the journey of Israel from Egypt, and added the divine presence amongst them, I perceived a beauty in this pfalm which was entirely new to me, and which I was going to lose; and that is, that the poet utterly conceals the presence of God in the beginning of it, and rather lets a possessive pronoun go without a substantive, than he will so much as mention any thing of divinity there. " Judah was his fanctuary, and Ifrael his dominion or king-The reason now seems evident, and this conduct necessary: for, if God had appeared before, there could be no wonder why the mountains should leap and the sea retire; therefore that this convulsion of nature may be brought in with due surprise, his name is not mentioned till afterward, and then with a very agreeable turn of thought God is introduced at once in all his majesty. This is what I have attempted to imitate in a translation without paraphrase, and to preserve what I could of the spirit of the facred author.

'If the following effay be not too incorri-

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gible, bestow upon it a few brightenings from your genius, that I may learn how to write better, or to write no more.

Your daily admirer and humble fervant, &c.

PSALM CXIV.

I.

"When Israel, freed from Pharaoh's hand, Left the proud tyrant and his land, The tribes with cheerful homage own Their king, and Judah was his throne.

H.

"Across the deep their journey lay,
The deep divides to make them way;
The streams of Jordan saw, and sled
With backward current to their head.

"The mountains shook like frighted sheep, Like lambs the little hillocks leap; Not Sinai on her base could stand, Conscious of sov'reign pow'r at hand.

IV.

"What power could make the deep divide? Make Jordan backward roll his tide? Why did ye leap, ye little hills? And whence the fright that Sinait eels?

v.

"Let ev'ry mountain, ev'ry flood, Retire, and know th' approaching God, The King of Ifrael. See him here: Tremble, thou earth, adore, and fear.

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VI.

The rock to standing pools he turns.

Flints spring with fountains at his word,
And fires and seas confess their Lord.

' Mr. SPECTATOR,

' THERE are those who take the advantage of your putting a halfpenny value upon yourfelf above the rest of our daily writers, to defame you in public conversation, and strive to make you unpopular upon the account of this faid halfpenny. But, if I were you, I would infift upon that fmall acknowledgment for the fuperior merit of yours, as being a work of invention. Give me leave, therefore, to do you justice, and fay in your behalf, what you cannot yourfelf, which is, that your writings have made learning a more necessary part of good-breeding than it was before you appeared: that modesty is become fashionable, and impudence stands in need of some wit; since you have put them both in their proper lights. Profaneness, lewdness, and debauchery, are not now qualifications; and a man may be a very fine gentleman, though he is neither a keeper, nor an infidel.

'I would have you tell the town the story of the Sibyls, if they deny giving you two-pence. Let them know, that those sacred papers were valued at the same rate after two thirds of them were destroyed, as when there was

By Dr. Isaac Watts.

the whole set. There are so many of us who will give you your own price, that you may acquaint your non-conformist readers, that they shall not have it, except they come in within such a day, under three-pence. I do not know but you might bring in the Date Obolum Belisario with a good grace. The witlings come in clusters to two or three coffee-houses which have left you off; and I hope you will make us, who sine to your wit, merry with their characters who stand out against it.

I am your most humble servant.

'P.S. I have lately got the ingenious authors of blacking for shoes, powder for colouring the hair, pomatum for the hands, cosmetic for the face, to be your constant customers; so that your advertisements will as much adorn the outward man, as your paper does the inward.'

Nº 462. Wednesday, August 20, 1712.

Nil ego prætulerim jucundo samus amico.

Hor. I. Sat. v. 44.

Nothing fo grateful as a pleafant friend.

PEOPLE are not aware of the very great force which pleasantry in company has upon all those with whom a man of that talent converses. His faults are generally overlooked by all his ac-

^{*} By Steele. See final note to N° 324.

A a 3.

quaintance, and a certain carelessness, that constantly attends all his actions, carries him on with greater fuccess, than diligence and affiduity does others who have no share in this endowment. Dacinthus breaks his word upon all occasions both trivial and important; and, when he is fufficiently railed at for that abominable quality, they who talk of him end with 'After all he is a very pleafant fellow.' Dacinthus is an ill-natured husband, and yet the very women end their freedom of discourse upon this fubject, 'But after all he is very pleasant company.' Dacinthus is neither, in point of honour, civility, good-breeding, nor good-nature, unexceptionable; and yet all is answered, 'For he is a very pleasant fellow.' When this quality is conspicuous in a man who has, to accompany it, manly and virtuous fentiments, there cannot certainly be any thing which can give fo pleasing a gratification as the gaiety of such a person; but when it is alone, and serves only to gild a crowd of ill qualities, there is no man fo much to be avoided as your pleafant fellow. A very pleasant fellow shall turn your good name to a jest, make your character contemptible, debauch your wife or daughter, and yet be received by the rest of the world with welcome wherever he appears. It is very ordinary with those of this character to be attentive only to their own fatisfactions, and have very little bowels for the concerns or forrows of other men; nay, they are capable of purchasing their own pleafures at the expence of giving pain to others. But they who do not confider this

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ferv virt mar give fort of men thus carefully, are irrefiftibly exposed to their infinuations. The author of the following letter carries the matter so high, as to intimate that the liberties of England have been at the mercy of a prince merely as he was of this pleasant character.

'Mr. SPECTATOR, saied mi viole of bomes

mankind so naturally give into as pride, nor any other passion which appears in such different disguises. It is to be found in all habits and complexions. Is it not a question, whether it does more harm or good in the world; and if there be not such a thing as what we may call a virtuous and laudable pride?

'It is this passion alone, when misapplied, that lays us so open to flatterers; and he who can agreeably condescend to sooth our humour or temper, finds always an open avenue to our soul; especially if the flatterer happen to be our

fuperior. lims a sant bestine bas.

One might give many instances of this in a late English monarch, under the title of, "The gaities of king Charles II." This prince was by nature extremely familiar, of very easy access, and much delighted to see and be seen; and this happy temper, which in the highest degree gratisted his people's vanity, did him more service with his loving subjects than all his other virtues, though it must be consessed he had many. He delighted, though a mighty king, to give and take a jest, as they say: and a prince

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of this fortunate disposition, who were inclined to make an ill use of his power, may have any thing of his people, be it never fo much to their prejudice. But this good king made generally a very innocent use, as to the public, of this infnaring temper; for, it is well known, he pursued pleasure more than ambition. He feemed to glory in being the first man at cockmatches, horse-races, balls, and plays: he appeared highly delighted on those occasions, and never failed to warm and gladden the heart of every fpectator. He more than once dined with his good citizens of London on their lordmayor's-day, and did fo the year that fir Robert Viner was mayor. Sir Robert was a very loyal man, and, if you will allow the expresfion, very fond of his fovereign; but, what with the joy he felt at heart for the honour done him by his prince, and through the warmth he was in with continual toafting healths to the royal family, his lordship grew a little fond of his majesty, and entered into a familiarity not altogether fo graceful in fo public a place. The king understood very well how to extricate himself in all kinds of difficulties, and with an hint to the company to avoid ceremony, stole off and made towards his coach, which stood ready for him in Guildhall yard. But the mayor liked his company fo well, and was grown fo intimate, that he purfued him hastily, and, catching him fast by the hand, cried out with a vehement oath and accent, "Sir, you shall stay and take t'other bottle.". The airy mo-

Nº 462. THE SPECTATOR.

narch looked kindly at him over his shoulder, and with a smile and graceful air (for I saw him at the time, and do now) repeated this line of the old song,

"He that's drunk is as great as a king,"

and immediately returned back and complied with his landlord.

'I give you this ftory, Mr. Spectator, because, as I said, I saw the passage; and I assure you it is very true, and yet no common one; and when I tell you the sequel, you will say I have a better reason for it. This very mayor afterwards erected a statue of his merry monarch in Stocks-market, and did the crown many and great services; and it was owing to this humour of the king, that his samily had so great a fortune shut up in the exchequer of their

This equestrian statue of white marble was erected on a neat conduit, in 1675; but when, in 1735, the city-council fixed on Stocks-market for the site of a house of residence for the lord-mayors of London, the statue was removed, to make way for the Mansion-house: the first stone of which was laid Oct. 25, 1739, by Micajah Perry, esq. then lord-mayors

mayor.

The equestrian statue of Charles II. in Stocks-market, erected at the sole charge of sir Robert Viner, was originally made for John Sobieski, king of Poland; but by some accident it had been left on the workman's hands. To save time and expence, the Polander was converted into a Briton, and the Turk underneath his horse into Oliver Cromwell, to complete the compliment. Unfortunately the turban on the Turk's head was overlooked, and left an undeniable proof of this story. See Stow's Survey, &c. ed. 1755, p. 517, vol. i. and Ralph's Review, &c. edit. 1736, p. 9. See also Tat. with notes, N° 18, and note, ed. 1786, in 6 vols.

pleafant fovereign. The many good-natured condescensions of this prince are vulgarly known; and it is excellently faid of him by a great hand m which writ his character, that he was not a king a quarter of an hour together in his whole reign. He would receive vifits from fools and half madmen; and at times I have met with people who have boxed, fought at back-fword, and taken poison before king Charles II. In a word, he was so pleasant a man, that no one could be forrowful under his government. This made him capable of baffling, with the greatest ease imaginable, all suggestions of jealousy; and the people could not entertain notions of any thing terrible in him, whom they faw every way agreeable. This fcrap of the familiar part of that prince's history I thought fit to send you, in compliance to the request you lately made to your correspondents. to outsile reighting and by

I am, Sir,

Tn

Your most humble servant.

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14 Oct. 25. 17594 by Mergel Asial, equit of his

Meditation Charles II. could not act the part of a king for a moment.'

By Steele. See N° 428, N° 442, and final note to N° 324, on T.

Nº 463. Thursday, August 21, 1712.

Omnia qua sensu volvuntur vota diurno,
Pectore sopito reddit amica quies.
Venatur desessa toro cum membra reponit,
Mens tamen ad sylvas et sua lustra redit:
Judicibus lites, aurigis somnia currus,
Vanaque nocturnis meta cavetur equis.
Me quoque Musarum studium sub nocte silenti
Artibus assueis sollicitare solet.

CLAUD.

In fleep, when fancy is let loose to play,
Our dreams repeat the wishes of the day.
Though farther toil his tired limbs refuse,
The dreaming hunter still the chase pursues.
The judge a-bed dispenses still the laws,
And sleeps again o'er the unfinish'd cause.
The dozing racer hears his chariot roll,
Smacks the vain whip, and shuns the fancy'd goal.
Me too the Muses, in the silent night,
With wonted chimes of gingling verse delight.

I was lately entertaining myself with comparing Homer's balance, in which Jupiter is represented as weighing the fates of Hector and Achilles with a passage of Virgil, wherein that deity is introduced as weighing the fates of Turnus and Æneas. I then considered how the same way of thinking prevailed in the eastern parts of the world, as in those noble passages of scripture, wherein we are told, that the great king of Babylon, the day before his death, had been 'weighed in the balance, and been sound wanting.' In other places of the holy writings, the Almighty is described as weighing the mountains in scales, making the weight for

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the winds, nowing the balancings of the clouds; and in others, as weighing the actions of men, and laying their calamities together in a balance. Milton, as I have observed in a former paper °, had an eye to several of these foregoing instances in that beautiful description, wherein he represents the archangel and the evil spirit as addressing themselves for the combat, but parted by the balance which appeared in the heavens, and weighed the consequences of such a battle.

'Th' Eternal, to prevent fuch horrid fray,
Hung forth in heav'n his golden scales, yet scen
Betwixt Astrea and the Scorpion sign;
Wherein all things created first he weigh'd,
The pendulous round earth, with balanc'd air,
In counterposse, now ponders all events,
Battles and realms; in these he put two weights,
The sequel each of parting and of sight.
The latter quick up slew, and kick'd the beam;
Which Gabriel spying, thus bespake the siend:
"Satan, I know thy strength, and thou know'st

Neither our own, but giv'n. What folly then
To boast what arms can do, since thine no more
Than heav'n permits; nor mine, though doubled
now

To trample thee as mire! For proof look up, And read thy lot in you celestial fign, Where thou art weigh'd, and shewn how light, how weak,

If thou refift." The fiend look'd up, and knew His mounted scale aloft; nor more; but fled Murm'ring, and with him fled the shades of night.'

[·] See Spect. Vol. iv. N° 321.

These several amusing thoughts, having taken possession of my mind some time before I went to fleep, and mingling themselves with my ordinary ideas, raifed in my imagination a very odd kind of vision. I was, methought, replaced in my fludy, and feated in my elbow-chair, where I had indulged the foregoing speculations, with my lamp burning by me as usual. Whilst I was here meditating on feveral fubjects of morality, and confidering the nature of many virtues and vices, as materials for those discourses with which I daily entertain the public; I faw, methought, a pair of golden scales hanging by a chain of the fame metal over the table that flood before me; when, on a fudden, there were great heaps of weights thrown down on each fide of them. I found, upon examining these weights, they shewed the value of every thing that is in efteem among men. I made an effay of them, by putting the weight of wisdom in one scale, and that of riches in another; upon which the latter, to shew its comparative lightness, immediately flew up and kicked the beam.

But, before I proceed, I must inform my reader, that these weights did not exert their natural gravity, till they were laid in the golden balance, insomuch that I could not guess which was light or heavy, whilst I held them in my hand. This I sound by several instances; for, upon my laying a weight in one of the scales, which was inscribed by the word eternity, though I threw in that of time, prosperity, affliction, wealth, poverty, interest, success, with

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many other weights, which in my hand feemed very ponderous, they were not able to stir the opposite balance; nor could they have prevailed, though assisted with the weight of the sun, the

stars, and the earth.

Upon emptying the scales, I laid several titles and honours, with pomp, triumphs, and many weights of the like nature, in one of them; and seeing a little glittering weight lie by me, I threw it accidentally into the other scale, when, to my great surprise, it proved so exact a counterposse, that it kept the balance in an equilibrium. This little glittering weight was inscribed upon the edges of it with the word 'vanity.' I sound there were several other weights which were equally heavy, and exact counterposses to one another: a sew of them I tried, as Avarice and Poverty, Riches and Content, with some others.

There were likewise several weights that were of the same figure, and seemed to correspond with each other, but were entirely different when thrown into the scales: as Religion and Hypocrisy, Pedantry and Learning, Wit and Vivacity, Superstition and Devotion, Gravity

and Wisdom, with many others.

I observed one particular weight lettered on both sides; and, upon applying myself to the reading of it, I found on one side written, 'In the dialect of men,' and underneath it, 'Calamities:' on the other side was written, 'In the language of the gods,' and underneath 'Blessings.' I found the intrinsic value of this weight to be much greater than I imagined, for it

overpowered Health, Wealth, Good-fortune, and many other weights, which were much more ponderous in my hand than the other.

There is a faying among the Scotch, that an ounce of mother-wit is worth a pound of clergy P: I was fenfible of the truth of this faying, when I faw the difference between the weight of Natural Parts, and that of Learning. The obfervations which I made upon these two weights opened to me a new field of discoveries; for, notwithstanding the weight of the Natural Parts was much heavier than that of Learning, I obferved that it weighed an hundred times heavier than it did before, when I put Learning into the fame scale with it. I made the same observation upon Faith and Morality 9; for, notwithstanding the latter outweighed the former separately, it received a thousand times more additional weight from its conjunction with the former, than what it had by itself. This odd phenomenon shewed itself in other particulars, as in Wit and Judg+ ment, Philosophy and Religion, Justice and Humanity, Zeal and Charity, depth of Sense and perspicuity of Style, with innumerable other particulars too long to be mentioned in this paper.

As a dream feldom fails of dashing seriousness with impertinence, mirth with gravity, methought I made several other experiments of a more ludicrous nature, by one of which I found

P See Dr. Beattie's Essay on the Nature and Immutability of Truth, chap. i. p. 45, 2d edit. 1771.

See Spect. No 459

that an English octavo was very often heavier than a French folio; and, by another, that an old Greek or Latin author weighed down a whole library of moderns. Seeing one of my Spectators lying by me, I laid it into one of the scales, and flung a two-penny piece into the other. The reader will not inquire into the event, if he remembers the first trial which I have recorded in this paper. I afterwards threw both the fexes into the balance; but, as it is not for my interest to disoblige either of them, I shall defire to be excused from telling the result of this experiment. Having an opportunity of this nature in my hands, I could not forbear throwing into one scale the principles of a tory, and into the other those of a whig; but as I have all along declared this to be a neutral paper, I shall likewife defire to be filent under this head also, though, upon examining one of the weights, I faw the word 'TEKEL' engraven on it in capital letters.

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I made many other experiments; and, though I have not room for them all in this day's speculation, I may perhaps reserve them for another. I shall only add that, upon my awaking, I was forry to find my golden scales vanished; but resolved for the suture to learn this lesson from them, not to despise or value any things for their appearances, but to regulate my esteem and passions towards them according to their real and intrinsic value.

By Addison, dated it seems from Chelsea. See final note to N° 5.

N. B. The tale of Basilius Valentinus and Alexandrinus,

Nº 464. Friday, August 22, 1712.

Aureum quifquis mediocritatem Diligit, tutus caret obsoleti Sordibus tecti, caret invidenda Sobrius aula

Her. 2. Od. x. 5.

The golden mean, as she's too nice to dwell Among the ruins of a filthy cell, So is her modesty withal as great, To balk the envy of a princely feat. NORRIS.

dances of their ment, aving I

I AM wonderfully pleafed when I meet with any paffage in an old Greek or Latin author, that is not blown upon, and which I have never met with in a quotation. Of this kind is a beautiful faying in Theognis; 'Vice is covered by wealth, and virtue by poverty;' or, to give it the verbal translation, Among men there are fome who have their vices concealed by wealth, and others who have their virtues concealed by poverty.' Every man's observation will supply

in Nº 426 of this volume, is taken from the Ambaffador's Travels of Olearius, the English translation, book v. p. 180. J. B. B.

† This day is published The Shining Sisters, a poem, written at Tunbridge; and the Iliad of Homer, with a preace, life, and notes, by madam Dacier; some notes by Mr. Johnson, &ce. Printed curiously, with an Elzevir letter, for B. Lintot. Spect. in folio.

* * At Drury-lane, on Friday, August 22, the last revived comedy, called The London Cuckolds. Ramble, Mr. Mills; Townty, Mr. Hufband; Doodle, Mr. Johnson; Wileacre, Mr. Bullock; Dashwell, Mr. Bowen; and Loveday, Mr. Bullock, jun. Arabella, Mrs. Bradthaw; and Pegy, Miss Willis. Ibidem.

Vol. VI.

him with instances of rich men, who have several saults and defects that are overlooked, if not entirely hidden, by means of their riches; and, I think, we cannot find a more natural description of a poor man, whose merits are lost in his poverty, than that in the words of the wise man. 'There was a little city, and sew men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard.'

The middle condition feems to be the most advantageously situated for the gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants, and riches upon our enjoying superfluities; and, as Cowley has said in another case, 'It is hard for a man to keep a steady eye upon truth, who is always

in a battle, or a triumph.'

If we regard poverty and wealth, as they are apt to produce virtues or vices in the mind of man, one may observe that there is a set of each of these growing out of poverty, quite different from that which rises out of wealth. Humility and patience, industry and temperance, are very often the good qualities of a poor man. Humanity and good-nature, magnanimity and a sense of honour, are as often the qualifications of the rich. On the contrary, poverty is apt to betray a man into envy, riches into arrogance; po-

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to fe man place verty is too often attended with fraud, vicious compliance, repining, murmur, and difcontent. Riches expose a man to pride and luxury, a foolish elation of heart, and too great a fondness for the present world. In short, the middle condition is most eligible to the man who would improve himself in virtue; as I have before flewn, it is the most advantageous for the gaining of knowledge. It was upon this confideration that Agur founded his prayer, which for the wisdom of it is recorded in holy writ. 'Two things have I required of thee; deny me them not before I die. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and fay, Who is the Lord? or left I be poor and fteal, and take the name of my God in vain.

I shall fill the remaining part of my paper with a very pretty allegory, which is wrought into a play by Aristophanes the Greek comedian. It seems originally designed as a satire upon the rich, though, in some parts of it, it is, like the foregoing discourse, a kind of comparison

between wealth and poverty.

Chremylus, who was an old and a good man, and withal exceeding poor, being defirous to leave fome riches to his fon, confults the oracle of Apollo upon the fubject. The oracle bids him follow the first man he should see upon his going out of the temple. The person he chanced to see was to appearance an old fordid blind man; but upon his following him from place to place, he at last found, by his own confession,

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that he was Plutus the god of riches, and that he was just come out of the house of a miler. Plutus further told him, that when he was a boy, he used to declare, that as soon as he came to age he would diffribute wealth to none but virtuous and just men; upon which Jupiter, confidering the permicious confequences of fuch a refolution, took his fight away from him, and left him to firoll about the world in the blind condition wherein Chremylus beheld him. With much ado Chremylus prevailed upon him to go to his house, where he met an old woman in a tattered raiment, who had been his guest for many years, and whose name was Poverty. The old woman refufing to turn out fo eafily as he would have her, he threatened to banish her not only from his own house, but out of all Greece, if fhe made any more words upon the matter. Poverty on this occasion pleads her cause very notably, and reprefents to her old landlord, that should fhe be driven out of the country, all their trades, arts, and fciences, would be driven out with her and that if every one was rich, they would never be fupplied with those pomps, ornaments, and conveniences of life which made riches defirable She likewise represented to him the several advantages which she bestowed upon her votaries in regard to their shape, their health, and their activity, by preferving them from gouts, dropfies, unwieldiness, and intemperance. But whatever the had to fay for herfelf, the was at last forced to troop off. Chremylus immediately confidered how he might reflore Plutus to his fight; and, in order to it, conveyed him to the

By notes to

temple of Æsculapius, who was famous for cures and miracles of this nature. By this means the deity recovered his eyes, and began to make a right use of them, by enriching every one that was distinguished by piety towards the gods, and justice towards men; and at the same time by taking away his gifts from the impious and undeferving. This produces feveral merry incidents, till in the last act Mercury descends with great complaints from the gods, that fince the good men were grown rich, they had received no facrifices; which is confirmed by a priest of Jupiter, who enters with a remonftrance, that fince the late innovation he was reduced to a starving condition, and could not live upon his office. Chremylus, who in the beginning of the play was religious in his poverty, concludes it with a proposal, which was relished by all the good men who were now grown rich as well as himfelf, that they should carry Plutus in a folemn procession to the temple, and install him in the place of Jupiter. This allegory instructed the Athenians in two points: first, as it vindicated the conduct of Providence in its ordinary distributions of wealth; and in the next place, as it shewed the great tendency of riches to corrupt the morals of those who possessed them.

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By Addison, dated, it seems, from Chelsea. See final notes to N.5, and N. 335, on C and L.

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Nº 465. Saturday, August 23, 1712.

Qua ratione queas traducere leniter ævum:
Ne te semper inops agitet vexetque cupido;
Ne pavor et rerum mediocriter utilium spes,
Hor. I Ep. xviii. 97.

How you may glide with gentle ease,
Adown the current of your days;
Nor vex'd by mean and low desires,
Nor warm'd by wild ambitious fires;
By hope alarm'd, depress'd by fear,
For things but little worth your care.

FRANCIS.

HAVING endeavoured in my last Saturday's paper to shew the great excellency of faith, I shall here consider what are the proper means of strengthening and confirming it in the mind of man. Those who delight in reading books of controversy, which are written on both sides of the question on points of faith, do very seldom arrive at a fixed and fettled habit of it. They are one day entirely convinced of its important truths, and the next meet with something that shakes and disturbs them. The doubt which was laid revives again, and shews itself in new difficulties, and that generally for this reason, because the mind, which is perpetually toft in controversies and disputes, is apt to forget the reasons which had once set it at rest, and to be disquieted with any former perplexities, when it appears in a new shape, or is

See Spect. Nº 459.

flarted by a different hand. As nothing is more laudable than an inquiry after truth, fo nothing is more irrational than to pass away our whole lives, without determining ourselves one way or other in those points which are of the last importance to us. There are indeed many things from which we may withhold our affent; but in cases by which we are to regulate our lives, it is the greatest absurdity to be wavering and unfettled, without clofing with that fide which appears the most fafe and the most probable. The first rule, therefore, which I shall lay down, is this, that when by reading or discourse we find ourselves thoroughly convinced of the truth of any article, and of the reasonableness of our belief in it, we should never after suffer ourselves to call it in question. We may perhaps forget the arguments which occasioned our conviction, but we ought to remember the ftrength they had with us, and therefore still to retain the conviction which they once produced. This is no more than what we do in every common art, and science; nor is it possible to act otherwise, considering the weakness and limitation of our intellectual faculties. It was thus that Latimer, one of the glorious army of martyrs, who introduced the reformation in England, behaved himself in that great conference which was managed between the most learned among the protestants and papists in the reign of queen Mary. This venerable old man, knowing his abilities were impaired by age, and that it was impossible for him to recollect all those reafons which had directed him in the choice of his

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religion, left his companions, who were in the full possession of their parts and learning, to baffle and confound their antagonists by the force of reason. As for himself, he only repeated to his adversaries the articles in which he firmly believed, and in the profession of which he was determined to die. It is in this manner that the mathematician proceeds upon propositions which he has once demonstrated; and, though the demonstration may have slipped out of his memory, he builds upon the truth, because he knows it was demonstrated. This rule is absolutely necessary for weaker minds, and in some measure for men of the greatest abilities; but to these last I would propose, in the fecond place, that they should lay up in their memories, and always keep by them in readiness, those arguments which appear to them of the greatest strength, and which cannot be got over by all the doubts and cavils of infidelity.

But, in the third place, there is nothing which strengthens saith more than morality. Faith and morality naturally produce each other. A man is quickly convinced of the truth of religion, who finds it is not against his interest that it should be true. The pleasure he receives at present, and the happiness which he promises himself from it hereaster, will both dispose him very powerfully to give credit to it, according to the ordinary observation, that we are easy to believe what we wish. It is very certain, that a man of sound reason cannot forbear closing with religion upon an impartial examination of

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it; but at the fame time it is certain, that faith is kept alive in us, and gathers strength from practice more than from speculation.

There is still another method, which is more persuasive than any of the sormer; and that is an habitual adoration of the Supreme Being, as well in constant acts of mental worship, as in outward forms. The devout man does not only believe, but seels there is a Deity. He has actual sensations of him; his experience concurs with his reason; he sees him more and more in all his intercourses with him, and even in this life almost loses his faith in conviction.

The last method which I shall mention for the giving life to a man's faith, is frequent retirement from the world, accompanied with religious meditation. When a man thinks of any think in the darkness of the night, whateyer deep impressions it may make in his mind, they are apt to vanish as soon as the day breaks about him. The light and noise of the day, which are perpetually foliciting his fenses, and calling off his attention, wear out of his mind the thoughts that imprinted themselves in it, with fo much strength, during the filence and darkness of the night. A man finds the same difference as to himself in a crowd and in a solitude: the mind is ftunned and dazzled amidit that variety of objects which press upon her in a great city. She cannot apply herfelf to the confideration of those things which are of the utmost concern to her. The cares or pleasures of the world strike in with every thought, and a multitude of vicious examples gives a kind of

justification to our folly. In our retirements every thing disposes us to be serious. In courts and cities we are entertained with the works of men; in the country with those of God. One is the province of art, the other of nature. Faith and devotion naturally grow in the mind of every reasonable man, who sees the impresfions of divine power and wisdom in every object on which he casts his eye. The Supreme Being has made the best arguments for his own existence, in the formation of the heavens and the earth: and these are arguments which a man of fense cannot forbear attending to, who is out of the noise and hurry of human affairs. Aristotle says, that should a man live under ground, and there converse with works of art and mechanism, and should afterwards be brought up into the open day, and fee the feveral glories of the heaven and earth, he would immediately pronounce them the works of fuch a being as we define God to be. The pfalmift has very beautiful strokes of poetry to this purpose, in that exalted strain: 'The heavens declare the glory of God; and the firmament sheweth his handy work. One day telleth another; and one night certifieth another. There is neither fpeech nor language; but their voices are heard among them. Their found is gone out into all lands; and their words into the ends of the world.' As fuch a bold and fublime manner of thinking furnishes very noble matter for an ode, the reader may fee it wrought into the following one.

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"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand,

Nº 465.

11.

"Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth
Repeats the story of her birth:
Whilst all the stars that round her burn,
And all the planets in their turn,
Consirm the tidings as they roll,
And spread the truth from pole to pole.

TIT.

What though, in folemn filence, all
Move round the dark terrestrial ball?
What though nor real voice nor found
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever finging, as they shine,
The Hand that made us is divine."

C.

" ef N. 67, N. 33 b

By Addison, dated, it is thought, from Chelsea. See the concluding note to the preceding paper.

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Nº 466. Monday, August 25, 1712.

- Vera incessa patuit dea.

VIRG. Æn. 1. 409.

And by her graceful walk the queen of love is known.

DRYDEN.

WHEN Æneas, the hero of Virgil, is lost in the wood, and a perfect stranger in the place on which he is landed, he is accosted by a lady in an habit for the chase. She inquires of him, whether he has feen pass by that way any young woman dreffed as the was? whether the were following the fport in the wood, or any other way employed, according to the custom of huntreffes? The hero answers with the respect due to the beautiful appearance she made; tells her, he faw no fuch person as she inquired for; but intimates that he knows her to be of the deities, and defires the would conduct a ftranger. Her form from her first appearance manifested she was more than mortal; but, though the was certainly a goddess, the poet does not make her known to be the goddess of beauty till she moved. All the charms of an agreeable person are then in their highest exertion, every limb and feature appears with its respective grace. It is from this observation that I cannot help being fo passionate an admirer as I am of good dancing . As all art is an imitation of nature, this

^{*} Spect. N° 66, N° 67, N° 334, N° 370, N° 376; Tat. N° 34, and N 68.

is an imitation of nature in its highest excellence, and at a time when the is most agreeable. The business of dancing is to display beauty; and for that reason all distortions and mimicries, as fuch, are what raife aversion inflead of pleasure: but things that are in themfelves excellent, are ever attended with imposture and falle imitation. Thus, as in poetry there are labouring fools who write anagrams and acrostics, there are pretenders in dancing, who think merely to do what others cannot, is to excel. Such creatures should be rewarded like him who had acquired a knack of throwing a grain of corn though the eye of a needle, with a bushel to keep his hands in use. The dancers on our stage are very faulty in this kind; and what they mean by writhing themselves into fuch postures, as it would be a pain for any of the feedators to frand in, and yet hope to please those spectators, is unintelligible. Mr. Prince has a genius, if he were encouraged, would prompt him to better things. In all the dances he invents, you fee he keeps close to the characters he reprefents. He does not hope to pleafe by making his performers move in a manner in which no one else ever did, but by motions proper to the characters he represents! He gives to clowns and lubbards clumfy graces; that is, he makes them practife what they would think graces: and I have feen dances of. his, which might give hints that would be useful to a comic writer. These performances have pleased the taste of such as have not reflection enough to know their excellence, be-

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cause they are in nature; and the distorted motions of others have offended those who could not form reasons to themselves for their displeasure, from their being a contradiction to nature.

When one considers the inexpressible advantage there is in arriving at some excellence in this art, it is monstrous to behold it so much neglected. The following letter has in it something very natural on this subject.

Mr. SPECTATOR, of servings . doud

to do what others cannot, is to ex-

I AM a widower with but one daughter: fhe was by nature much inclined to be a romp; and I had no way of educating her, but commanding a young woman, whom I tentertained to take care of her, to be very watchful in her care and attendance about her. I am a man of business, and obliged to be much abroad. The neighbours have told me, that in my abfence our maid has let in the fpruce fervants in the neighbourhood to junketings, while my girl played and romped even in the street. To tell you the plain truth, I catched her once, at eleven years old, at chuck-farthing among the boys. This put me upon new thoughts about my child, and I determined to place her at a boarding-school; and at the same time gave a very discreet young gentlewoman her maintenance at the same place and rate, to be her companion. I took little notice of my girl from time to time, but faw her now and then in good health, out of harm's way, and was fatisfied. But by much importunity, I was lately prevailed

with to go to one of their balls. I cannot express to you the filly anxiety my filly heart was in, when I faw my romp, now fifteen, taken out: I never felt the pangs of a father upon me fo ftrongly in my whole life before; and I could not have fuffered more had my whole fortune been at stake. My girl came on with the most becoming modesty I had ever feen, and casting a respectful eye, as if she feared me more than all the audience, I gave a nod, which I think gave her all the spirit she assumed upon it; but the rose properly to that dignity of aspect. My romp, now the most graceful person of her fex, assumed a majesty which commanded the higheft respect; and when she turned to me, and faw my face in rapture, the fell into the prettieft fmile, and I faw in all her motions that fhe exulted in her father's fatisfaction. You, Mr. Spectator, will, better than I can tell you, imagine to yourself all the different beauties and changes of aspect in an accomplished young woman fetting forth all her beauties with a defign to please no one so much as her father. My girl's lover can never know half the fatiffaction that I did in her that day. I could not possibly have imagined, that so great improvement could have been wrought by an art that I always held in itself ridiculous and contemptible. There is, I am convinced, no method like this, to give young women a sense of their own value and dignity; and I am fure there can be none fo expeditious to communicate that value to others. As for the flippant infipidly gay, and wantonly forward, whom you behold among

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dancers, that carriage is more to be attributed to the perverse genius of the performers, than imputed to the art itself. For my part, my child has danced herself into my esteem; and I have as great an honour for her as ever I had for her mother, from whom the derived those latent good qualities which appeared in her counted nance when the was dancing; for my girl, though I fay it myfelf, shewed in one quarter of an hour the innate principles of a modest virgin, a tender wife, a generous friend, a kind mother, and an indulgent miftress. I'll strain hard but I will purchase for her an husband suitable to her merit. I am your convert in the admirathon of what I thought you jefted when you recommended; and if you please to be at my house on Thursday next, I make a ball for my daughter, and you shall fee her dance, or, if you will do her that honour, dance with her.

I am, Sir, and the Meterot on any

Your most humble servant,

I have some time ago spoken of a treatise written by Mr. Weaver on this subject, which is now, I understand, ready to be published. This work sets this matter in a very plain and advantageous light; and I am convinced from it, that if the art was under proper regulations, it would be a mechanic way of implanting infensibly, in minds not capable of receiving it so

Spect. Vol. v. N° 334.

well by any other rules, a fense of good-breed-

ing and virtue. Door look beinfred

Were any one to see Mariamne dance, let him be never so sensual a brute, I defy him to entertain any thoughts but of the highest respect and esteem towards her. I was shewed last week a picture in a lady's closet, for which she had an hundred different dresses, that she could clap on round the face on purpose to demonstrate the force of habits in the diversity of the same countenance. Motion, and change of posture and aspect, has an effect no less surprising on the person of Mariamne when she dances.

Chloe is extremely pretty, and as filly as she is pretty. This idiot has a very good ear, and a most agreeable shape; but the folly of the thing is fuch, that it fmiles fo impertinently, and affects to please so fillily, that while she dances you fee the fimpleton from head to foot. For you must know (as trivial as this art is thought to be) no one was ever a good dancer, that had not a good understanding. If this be a truth, I shall leave the reader to judge, from that maxim, what esteem they ought to have for such impertinents as fly, hop, caper, tumble, twirl, turn round, and jump over their heads; and, in a word, play a thousand pranks which many animals carr do better than a man, instead of performing to perfection what the human figure only is capable of performing.

It may perhaps appear odd, that I, who fet up for a mighty lover at least of virtue, should

2 Probably Mrs. Bicknell.

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take so much pains to recommend what the soberer part of mankind look upon to be a trifle; but, under favour of the foberer part of mankind, I think they have not enough confidered this matter, and for that reason only disesteem it. I must also, in my own justification, say, that I attempt to bring into the service of honour and virtue every thing in nature that can pretend to give elegant delight. It may poffibly be proved, that vice is in itself destructive of pleafure, and virtue in itself conducive to it. If the delights of a free fortune were under proper regulations, this truth would not want much argument to support it; but it would be obvious to every man, that there is a strict affinity between all things that are truly laudable and beautiful; from the highest sentiment of the soul to the most indifferent gesture of the body.

Nº 467. Tuefday, August 26, 1712.

—— Quodcunque meæ poterunt audere Camænæ, Seu tibi par poterunt; seu, quod spes abnuit, uttrà; Sive minus; certeque canent minus: omne vovemus Hoc tibi: ne tanto careat mibi nomine charta. TIBULL. ad Messalem, I Eleg. iv. 24

Whate'er my Muse adventurous dares indite, Whether the niceness of thy piercing sight, Applaud my lays, or censure what I write; To thee I sing, and hope to borrow same, By adding to my page Messala's name.'

THE love of praise is a passion deeply fixed in the mind of every extraordinary person; and

^a By Steele. See final note to N° 324 on let. T.

those who are most affected with it, seem most to partake of that particle of the divinity which diftinguishes mankind from the inferior creation. The Supreme Being itself is most pleased with praise and thanksgiving: the other part of our duty is but an acknowledgment of our faults, whilst this is the immediate adoration of his perfections. 'Twas an excellent observation. that we then only despise commendation when we cease to deserve it: and we have still extant two orations of Tully and Pliny, fpoken to the greatest and best princes of all the Roman emperors, who, no doubt, heard with the greatest fatisfaction, what even the most difinterested perfons, and at fo large a diftance of time, cannot read without admiration. Cæfar thought his life confifted in the breath of praife; when he professed he had lived long enough for himself, when he had for his glory. Others have facrificed themselves for a name which was not to begin till they were dead, giving away themfelves to purchase a sound which was not to commence till they were out of hearing. But by merit and superior excellencies, not only to gain, but, whilft living, to enjoy a great and universal reputation, is the last degree of happiness which we can hope for here. Bad characters are dispersed abroad with profusion, I hope for example fake, and (as punishments are defigned by the civil power) more for the deterring the innocent, than the chaftifing the guilty. The good are less frequent, whether it be that there are indeed fewer originals of this kind to copy after, or that, through the malignity of our

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nature, we rather delight in the ridicule than the virtues we find in others. However, it is but just, as well as pleasing, even for variety, sometimes to give the world a representation of the bright side of human nature, as well as the dark and gloomy. The desire of imitation may, perhaps, be a greater incentive to the practice of what is good, than the aversion we may conceive at what is blameable: the one immediately directs you what you should do, whilst the other only shews you what you should avoid; and I cannot at present do this with more satisfaction, than by endeavouring to do some justice to the character of Manilius.

It would far exceed my present design, to give a particular description of Manilius through all the parts of his excellent life. I shall now only draw him in his retirement, and pass over in filence the various arts, the courtly manners, and the undefigning honesty by which he attained the honours he has enjoyed, and which now give a dignity and veneration to the ease he 'Tis here that he looks back with does enjoy. pleafure on the waves and billows through which he has steered to so fair an haven: he is now intent upon the practice of every virtue, which a great knowledge and use of mankind has difcovered to be the most useful to them. Thus in his private domestic employments he is no less glorious than in his public; for it is in reality a more difficult talk to be conspicuous in a fedentary inactive life, than in one that is spent in hurry and bufiness: persons engaged in the latter, like bodies violently agitated, from the

fwistness of their motion have a brightness added to them, which often vanishes when they are at rest; but if it then still remain, it must be the seeds of intrinsic worth that thus shine out with-

out any foreign aid or affiftance.

Nº 467.

His liberality in another might also bear the name of profusion: he feems to think it laudable even in the excess, like that river which most enriches when it overflows b. But Manilius has too perfect a taste of the pleasure of doing good, ever to let it be out of his power; and for that reason he will have a just occonomy, and a fplendid frugality at home, the fountain from whence those streams should flow which he difperses abroad. He looks with disdain on those who propose their death, as the time when they are to begin their munificence: he will both fee and enjoy (which he then does in the highest degree) what he bestows himself; he will be the living executor of his own bounty, whilft they who have the happiness to be within his care and patronage, at once pray for the continuation of his life, and their own good fortune. No one is out of the reach of his obligations; he knows how, by proper and becoming methods, to raise himself to a level with those of the highest rank; and his good-nature is a sufficient warrant against the want of those who are so unhappy as to be in the very lowest. One may fay of him, as Pindar bids his muse fay of Theron,

care of drefs; vine

Swear, that Theron fure has fworn,
No one near him should be poor.

The Nile.

Swear, that none e'er had such a graceful art, Fortune's free-gifts as freely to impart, With an unenvious hand, and an unbounded heart.'

Never did Atticus succeed better in gaining the universal love and esteem of all men; nor fteer with more fuccess between the extremes of 'Tis his peculiar haptwo contending parties. piness that, while he espouses neither with an intemperate zeal, he is not only admired, but, what is a more rare and unufual felicity, he is beloved and careffed by both; and I never yet faw any person, of whatever age or sex, but was immediately struck with the merit of Manilius, There are many who are acceptable to fome particular persons, whilst the rest of mankind look upon them with coldness and indifference; but he is the first whose entire good fortune it is ever to please and to be pleased, wherever he comes to be admired, and wherever he is absent to be lamented. His merit fares like the pictures of Raphael, which are either feen with admiration by all, or at least no one dare own he has no taste for a composition which has received fo univerfal an applause. Envy and malice find it against their interest to indulge slander and obloquy. 'Tis as hard for an enemy to detract from, as for a friend to add to his praise, An attempt upon his reputation is a fure lessening of one's own; and there is but one way to injure him, which is to refuse him his just commendations, and be obstinately filent.

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It is below him to catch the fight with any care of dress; his outward garb is but the em-

blem of his mind. It is genteel, plain, and unaffected; he knowns that gold and embroidery can add nothing to the opinion which all have of his merit, and that he gives a luftre to the plainest dress, whilst its impossible the richest should communicate any to him. He is still the principal figure in the room. He first engages your eye, as if there were some point of light which shone stronger upon him than on any other person.

He puts me in mind of a ftory of the famous Buffy d'Amboife, who, at an affembly at court, where every one appeared with the utmost magnificence, relying upon his own superior behaviour, instead of adorning himself like the rest, put on that day a plain fuit of clothes, and dressed all his servants in the most costly gay habits he could procure. The event was, that the eyes of the whole court were fixed upon him; all the rest looked like his attendants, while he alone had the air of a person of quality and distinction.

Like Aristippus, whatever shape or condition he appears in, it still sits free and easy upon him; but in some part of his character, 'tis true, he differs from him; for as he is altogether equal to the largeness of his present circumstances, the rectitude of his judgment has so far corrected the inclinations of his ambition, that he will not trouble himself with either the defires or pursuits of any thing beyond his present enjoyments.

A thousand obliging things flow from him upon every occasion; and they are always so

just and natural, that it is impossible to think he was at the least pains to look for them. One would think it was the dæmon of good thoughts that discovered to him those treasures, which he must have blinded others from seeing, they lay fo directly in their way. Nothing can equal the pleasure that is taken in hearing him speak, but the fatisfaction one receives in the civility and attention he pays to the discourse of others. His looks are a filent commendation of what is good and praise-worthy, and a secret reproof to what is licentious and extravagant. He knows how to appear free and open without danger of intrusion, and to be cautious without seeming referved. The gravity of his conversation is always enlivened with his wit and humour, and the gaiety of it is tempered with fomething that is inftructive, as well as barely agreeable. Thus with him you are fure not to be merry at the expence of your reason, nor serious with the loss of your good-humour; but, by a happy mixture of his temper, they either go together, or perpetually fucceed each other. In fine, his whole behaviour is equally distant from constraint and negligence, and he commands your respect, whilft he gains your heart.

There is in his whole carriage fuch an engaging foftness, that one cannot persuade one's self he is ever actuated by those rougher passions, which, wherever they find place, seldom fail of shewing themselves in the outward demeanour of the person they belong to: but his constitution is a just temperature between indolence on one hand and violence on the other. He is

mild and gentle, wherever his affairs will give him leave to follow his own inclinations; but yet never failing to exert himself with vigour and resolution in the service of his prince, his country, or his friend.

Nº 468. Wednesday, August 27, 1712.

Erat bomo ingeniosus, acutus, acer, et qui plurimum et salis baberet et fellis, nec candoris minus. PLIN. Epist.

He was an ingenious, pleasant fellow, and one who had a great deal of wit and satire, with an equal share of goodhumour.

My paper is in a kind a letter of news, but it regards rather what passes in the world of conversation than that of business. I am very forry that I have at present a circumstance before me, which is of very great importance to all who have a relish for gaiety, wit, mirth, or humour; I mean the death of poor Dick Eastcourt. I have been obliged to him for so many hours of jollity, that it is but a small recompence, though all I can give him, to pass a moment or two in sadness for the loss of so agreeable a man. Poor Eastcourt! the last time I saw him, we were plotting to shew the town his great capacity for

re It is suspected that this paper, N° 467, was a tribute of gratitude and friendship from Mr. John Hughes to his worthy patron lord Cowper. Mr. John Hughes uses the signature Z to one paper of his, or at least Steele lettered it so. See Hughes's Correspondence, vol. i. letters to and from lord Cowper.

d See Spect. Vol. v. N° 358, and N° 370.

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acting in his full light, by introducing him as dictating to a fet of young players, in what manner to speak this sentence, and utter t'other pasfion. He had so exquisite a discerning of what was defective in any object before him, that in an instant he could shew you the ridiculous side of what would pass for beautiful and just, even to men of no ill judgment, before he had pointed at the failure. He was no lefs tkilful in the knowledge of beauty; and, I dare fay, there is no one who knew him well, but can repeat more well-turned compliments, as well as fmart repartees of Mr. Eastcourt's, than of any other man in England. This was eafily to be observed in his mimitable faculty of telling a ftory, in which he would throw in natural and unexpected incidents to make his court to one part, and rally the other part of the company. Then he would vary the usage he gave them, according as he saw them bear kind or sharp language. He had the knack to raise up a pensive temper, and mortify an impertinently gay one, with the most agreeable fkill imaginable. There are a thousand things which crowd into my memory, which make me too much concerned to tell on about him. Hamlet holding up the skull which the grave-digger threw to him, with an account that it was the head of the king's jester, falls into very pleasing reflections, and cries out to his companion,

Alas, poor Yorick! I knew him, Horatio, a fellow of infinite jest, of most excellent fancy; he hath borne me on his back a thousand times: and now how abhorred in my imagination it is! my gorge rises at it. Here hung those lips that

I have kiffed I know not how oft. Where be your gibes now, your gambols, your fongs, your flashes of merriment that were wont to set the table on a roar? Not one now to mock your own grinning? quite chap fallen? Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come. Make her laugh at them.' A mi bloom on you see the

It is an infolence natural to the wealthy, to affix, as much as in them lies, the character of a man to his circumstances. Thus it is ordinary with them to praise faintly the good qualities of those below them, and fay, it is very extraordinary in fuch a man as he is, or the like, when they are forced to acknowledge the value of him whose lowness upbraids their exaltation. It is to this humour only, that it is to be ascribed, that a quick wit in conversation, a nice judgment upon any emergency that could arise, and a most blameless inoffensive behaviour, could not raise this man above being received only upon the foot of contributing to mirth and divertion. But he was as eafy under that condition, as a man of fo excellent talents was capable; and fince they would have it, that to divert was his bufiness, he did it with all the feeming alacrity imaginable, though it stung him to the heart that it was his business. Men of sense, who could taste his excellencies, were well fatisfied to let him lead the way in converfation, and play after his own manner; but fools, who provoked him to mimicry, found he had the indignation to let it be at their expence, who called for it, and he would shew the form of conceited heavy fellows as jests to

the company at their own request, in revenge for interrupting him from being a companion to put

on the character of a jester.

What was peculiarly excellent in this memorable companion, was, that in the accounts he gave of persons and sentiments, he did not only hit the figure of their faces, and manner of their gestures, but he would in his narration fall into their very way of thinking, and this when he recounted passages, wherein men of the best wits were concerned, as well as fuch wherein were represented men of the lowest rank of understanding. It is certainly as great an instance of felf-love to a weakness, to be impatient of being mimicked, as any can be imagined. There were none but the vain, the formal, the proud, or those who were incapable of amending their faults, that dreaded him; to others he was in the highest degree pleasing; and I do not know any fatisfaction of any indifferent kind I ever tasted so much, as having got over an impatience of my feeing myfelf in the air he could put me when I have displeased him. It is indeed to his exquisite talent this way, more than any philofophy I could read on the fubject, that my perfon is very little of my care; and it is indifferent to me what is faid of my shape, my air, my manner, my speech, or my address. It is to poor Eastcourt I chiefly owe that I am arrived at the happiness of thinking nothing a diminution to me, but what argues a depravity of my will.

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It has as much furprifed me as any thing in nature, to have it frequently faid, that he was

N° 468.

not a good player: but that must be owing to a partiality for former actors in the parts in which he succeeded them, and judging by comparison of what was liked before, rather than by the nature of the thing. When a man of his wit and smartness could put on an utter absence of common sense in his sace, as he did in the character of Bullsinch in the Northern Lass, and an air of insipid cunning and vivacity in the character of Pounce in The Tender Husband, it is folly to dispute his capacity and success as he was an actor.

Poor Eastcourt! let the vain and proud be at rest, thou wilt no more disturb their admiration of their dear selves; and thou art no longer to drudge in raising the mirth of stupids, who know nothing of thy merit, for thy maintenance.

It is natural for the generality of mankind to run into reflections upon our mortality, when disturbers of the world are laid at rest, but to take no notice when they who can please and divert are pulled from us. But for my part, I cannot but think the loss of such talents as the man of whom I am speaking was master of, a more melancholy instance of mortality than the dissolution of persons of never so high characters in the world, whose pretensions were that they were noisy and mischievous.

But I must grow more succinct, and as a Spectator, give an account of this extraordinary man, who, in his way, never had an equal in any age before him, or in that wherein he lived. I speak of him as a companion, and a man qualified for

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Nº 468.

conversation. His fortune exposed him to an obsequiousness towards the worst fort of company, but his excellent qualities rendered him capable of making the best figure in the most refined. I have been present with him among men of the most delicate taste a whole night, and have known him (for he faw it was defired) keep the discourse to himself the most part of it, and maintain his good-humour with a countenance in a language so delightful, without offence to any person or thing upon earth, still preserving the distance his circumstances obliged him to; I fay, I have feen him do all this in fuch a charming manner, that I am fure none of those I hint at will read this, without giving him fome forrow for their abundant mirth, and one gush of tears for fo many bursts of laughter. I wish it were any honour to the pleafant creature's memory, that my eyes are too much fuffused to let me go on-

By Steele. See final note to No 324.

* The following severe passage in this number of the Spectator in folio, apparently levelled at Dr. Radclisse, was

suppressed in all the subsequent editions.

'It is a felicity his friends may rejoice in, that he had his fenses, and used them as he ought to do, in his last moments. It is remarkable, that his judgment was in its calm perfection to the utmost article; for when his wife, out of her fonduels, desired she might send for a certain illiterate humourist (whom he had accompanied in a thousand mirthful moments, and whose insolence makes fools think he assumes from conscious merit) he answered, "Do what you please, but he won't come near me." Let poor Eastcourt's negligence about this message convince the unwary of a triumphant empiric's ignorance and inhumanity."

+++ It being the time of Bartholomew-fair, at the theatre-

Nº 469. Tuesday, August 28, 1712.

they are possessed with bonett minds

Detrabere aliquid alteri, et hominem hominis incommodo suum augere commodum, magis est contra naturam quam mors, quam paupertas, quam dolor, quam cætera quæ possunt aut corpori accidere, aut rebus externis.

To detract any thing from another, and for one man to multiply his own conveniences by the inconveniences of another, is more against nature than death, than poverty, than pain, and the other things which can befall the body, or external circumstances.

I AM perfuaded there are few men, of generous principles, who would feek after great places, were it not rather to have an opportunity in their hands of obliging their particular friends, or those whom they look upon as men of worth, than to procure wealth and honour for themselves. To an honest mind the best perquisites of a place are the advantages it gives a man of doing good.

Those who are under the great officers of state, and are the instruments by which they act, have more frequent opportunities for the exercise of compassion and benevolence, than their superiors themselves. These men know every little case that is to come before the great man,

royal, Drury-lane, was presented on the 26th of August, Tuesday, the comedy called Bartholomew Fair, by Ben. Jonfon. Quarlous, by Mr. Mills; Cokesby, Mr. Bullock; Wasp, Mr. Johnson; Littlewit, by Mr. Norris; Busy, Mr. Pack; and Wen, by Mrs. Saunders. Morris dance by Mrs. Prince and others. The last time of acting this summer. Spect, in folio.

and if they are possessed with honest minds. will confider poverty as a recommendation in the person who applies himself to them, and make the justice of his cause the most powerful folicitor in his behalf. A man of this temper. when he is in a post of business, becomes a blessing to the public. He patronises the orphan and the widow, affifts the friendless, and guides the ignorant. He does not reject the person's pretentions, who does not know how to explain them, or refuse doing a good office for a man because he cannot pay the see of it. In short, though he regulates himself in all his proceedings by justice and equity, he finds a thousand occasions for all the good-natured offices of generofity and compassion.

A man is unfit for fuch a place of trust, who is of a sour untractable nature, or has any other passion that makes him uneasy to those who approach him. Roughness of temper is apt to discountenance the timorous or modest. The proud man discourages those from approaching him, who are of a mean condition, and who most want his assistance. The impatient man will not give himself time to be informed of the matter that lies before him. An officer, with one or more of these unbecoming qualities, is sometimes looked upon as a proper person to keep off impertinence and solicitation from his superior; and this is a kind of merit, that can never atone for the injustice which may very

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often arise from it.

There are two other vicious qualities, which render a man very unfit for fuch a place of trust.

The first of these is a dilatory temper, which commits innumerable cruelties without defign. The maxim which several have laid down for a man's conduct in ordinary life, should be inviolable with a man in office, never to think of doing that to-morrow which may be done today. A man who defers doing what ought to be done, is guilty of injustice so long as he defers The dispatch of a good office is very often as beneficial to the folicitor as the good office itself. In short, if a man compared the inconveniencies which another fuffers by his delays, with the trifling motives and advantages which he himself may reap by them, he would never be guilty of a fault which very often does an irreparable prejudice to the person who depends upon him, and which might be remedied with little trouble to himfelf.

But in the last place there is no man so improper to be employed in business, as he who is in any degree capable of corruption; and fuch an one is the man who, upon any pretence whatfoever, receives more than what is the stated and unquestioned fee of his office. Gratifications, tokens of thankfulness, dispatch money, and the like specious terms, are the pretences under which corruption very frequently shelters itself. An honest man will however look on all these methods as unjustifiable, and will enjoy himself better in a moderate fortune that is gained with honour and reputation, than in an overgrown estate that is cankered with the acquisitions of rapine and exaction. Were all our offices discharged with such an inflexible inte-

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grity, we should not see men in all ages, who grow up to exorbitant wealth, with the abilities which are to be met with in an ordinary mechanic. I cannot but think that such a corruption proceeds chiefly from men's employing the first that offer themselves, or those who have the character of shrewd worldly men, instead of searching out such as have had a liberal education, and have been trained up in the studies of knowledge and virtue.

It has been observed, that men of learning who take to business, discharge it generally with greater honesty than men of the world. The chief reason for it I take to be as follows. A man that has fpent his youth in reading, has been used to find virtue extolled, and vice stigmatised. A man that has past his time in the world, has often feen vice triumphant, and virtue difcountenanced. Extortion, rapine, and injustice, which are branded with infamy in books, often give a man a figure in the world; while feveral qualities which are celebrated in authors, as generofity, ingenuity and good-nature, impoverish and ruin him, This cannot but have a proportionable effect on men whose tempers and principles are equally good and vicious.

There would be at least this advantage in employing men of learning and parts, in business; that their prosperity would sit more gracefully on them, and that we should not see many worthless persons shot up into the greatest sigures of life.

By Addison, dated, it seems, from his office, more than the stated unquestioned sees of which, he himself never re-

Nº 470. Friday, August 29, 1712.

Turpe oft difficiles babere nugas,
Et stultus labor est ineptiarum.

MART. 2. Epig. lxxxvi. 9.

Tis folly only, and defect of sense,
Turns trifles into things of consequence.

I HAVE been very often disappointed of late years when, upon examining the new edition of a claffic author, I have found above half the volume taken up with various readings. When I have expected to meet with a learned note upon a doubtful paffage in a Latin poet, I have only been informed, that fuch or fuch ancient manuscripts for an et write an ac, or of some other notable discovery of the like importance. Indeed, when a different reading gives us a different fense, or a new elegance in an author, the editor does very well in taking notice of it; but when he only entertains us with the feveral ways of spelling the same word, and gathers together the various blunders and mistakes of twenty or thirty different transcribers, they only take up the time of the learned readers, and puzzle the minds of the ignorant. I have often fancied with myself how enraged an old Latin author

ceived, as appears from his short correspondence with major Dunbar, recorded by Curll. This N° 469 is lettered C in the Spect. in solio, and the 8vo. edition of 1712. See Johnson's Lives of English Poets, vol. ii. p. 35, ed. 8vo. 1781; and Spect. N° 489, note on O, ad finem.

would be, should he see the several absurdaties in sense and grammar, which are imputed to him by some or other of these various readings. In one he speaks nonsense; in another makes use of a word that was never heard of: and indeed there is scarce a solecism in writing which the best author is not guilty of, if we may be at liberty to read him in the words of some manuscript, which the laborious editor has thought sit to examine in the prosecution of his work.

I question not but the ladies and pretty sellows will be very curious to understand what it is that I have been hitherto talking of. I shall therefore give them a notion of this practice, by endeavouring to write after the manner of several persons who make an eminent figure in the republic of letters. To this end we will suppose that the following song is an old ode, which I present to the public in a new edition, with the several various readings which I find of it in former editions, and in ancient manuscripts. Those who cannot relish the various readings, will perhaps find their account in the song, which never before appeared in print.

'My love was fickle once and changing, Nor e'er would fettle in my heart; From beauty still to beauty ranging, In ev'ry face I found a dart.

'Twas first a charming shape enslav'd me, An eye then gave the fatal stroke: Till by her wit Corinna sav'd me, And all my former setters broke. But now a long and lasting anguish
For Belvidera I endure;
Hourly I sigh, and hourly languish,
Nor hope to find the wonted cure.

'For here the false unconstant lover, After a thousand beauties shown, Does new surprising charms discover, And finds variety in one.'

Various Readings 8.

Stanza the first, verse the first. And changing.] The and in some manuscripts is written thus, &, but that in the Cotton library writes it in three distinct letters.

Verse the second. Nor e'er would.] Aldus reads it ever would; but as this would hurt the metre, we have restored it to the genuine reading, by observing that synæresis which had been neglected by ignorant transcribers.

Ibid. In my heart.] Scaliger and others, on my heart.

Verse the sourth. I found a dart.] The Vatican manuscript for I reads it, but this must have been the hallucination of the transcriber, who probably mistook the dash of the I for a T.

Stanza the second, verse the second. The fatal stroke.] Scioppius, Salmasius, and many

E See Nichols's Select Collection of Poems, with notes biog. and hift. vol. vii. p. 68, et siq. Note on a remark in the Chef-d'œuvre d'un Inconnu, relative to this No and critique.

others, for the read a, but I have stuck to the

ufual reading.

Verse the third, Till by her wit.] Some manuscripts have it his wit, others your, others their wit. But as I find Corinna to be the name of a woman in other authors, I cannot doubt but it should be her.

Stanza the third, verse the first. A long and lasting anguish.] The German manuscript reads a lasting passion, but the rhime will not ad-

mit it.

Verse the second. For Belvidera I endure.] Did not all the manuscripts reclaim, I should change Belvidera into Pelvidera; Pelvis being used by several of the ancient comic writers for a looking-glass, by which means the etymology of the word is very visible, and Pelvidera will signify a lady who often looks in her glass; as indeed she had very good reason, if she had all those beauties which our poet here ascribes to her.

Verse the third. Hourly I sigh, and hourly languish.] Some for the word hourly read daily, and others nightly; the last has great authorities of its side.

Verse the sourth. The wonted cure.] The

elder Stevens reads wanted cure.

Stanza the fourth, verse the second. After a thousand beauties.] In several copies we meet with a hundred beauties, by the usual error of the transcribers, who probably omitted a cypher, and had not taste enough to know that the word thousand was ten t mes a greater

N° 471. THE SPECTATOR. 407 compliment to the poet's mistress than an hundred.

Verse the fourth. And finds variety in one.] Most of the ancient manuscripts have it in two. Indeed so many of them concur in this last reading, that I am very much in doubt whether it ought not to take place. There are but two reasons, which incline me to the reading as I have published it: first, because the rhime; and, fecondly, because the sense is preserved by it. It might likewise proceed from the oscitancy of transcribers, who, to dispatch their work the fooner, used to write all numbers in cypher, and feeing the figure I followed by a little dash of the pen, as is customary in old manuscripts, they perhaps mistook the dash for a second figure, and by casting up both together, composed out of them the figure 2. But this I shall leave to the learned, without determining any thing in a matter of fo great uncertainty.

Nº 471. Saturday, August 30, 1712.

*Es ἐλπίσιν χρη τὸς σοφὸς ἔχειν βιου. ΕυπιΡΙD.

The wife with hope support the pains of life.

THE time present seldom affords sufficient employment to the mind of man. Objects of pain or pleasure, love or admiration, do not lie

By Addison, dated, it seems, from Chelsea. See No 5, final note on C, and Addison's signatures.

thick enough together in life to keep the foul in constant action, and supply an immediate exercise to its faculties. In order, therefore, to remedy this defect, that the mind may not want business, but always have materials for thinking, she is endowed with certain powers, that can recall what is passed, and anticipate what is to come.

That wonderful faculty, which we call the memory, is perpetually looking back, when we have nothing present to entertain us. It is like those repositories in several animals that are filled with stores of their former food, on which they may ruminate when their present pasture fails.

As the memory relieves the mind in her vacant moments, and prevents any chaims of thought by ideas of what is past, we have other faculties that agitate and employ her for what is to come. These are the passions of

hope and fear.

By these two passions we reach forward into futurity, and bring up to our present thoughts objects that lie hid in the remotest depths of time. We fuffer mifery, and enjoy happiness, before they are in being; we can fet the fun and stars forward, or lose fight of them by wandering into those retired parts of eternity, when the heavens and earth shall be no more.

By the way, who can imagine that the existence of a creature is to be circumscribed by time, whose thoughts are not? But I shall, in this paper confine myself to that particular passion which goes by the name of hope,

Our actual enjoyments are fo few and tranfient, that man would be a very miserable being, were he not endowed with this passion, which gives him a tafte of those good things that may possibly come into his possession. 'We should hope for every thing that is good,' fays the old poet Linus, 'because there is nothing which may not be hoped for, and nothing but what the gods are able to give us.' Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual ferenity and good humour. It is a kind of vital heat in the foul, that cheers and gladdens her, when she does not attend to it. It makes pain eafy, and labour pleafant.

Beside these several advantages which rise from hope, there is another which is none of the least, and that is, its great efficacy in preserving us from setting too high a value on present enjoyments. The saying of Cæsar is very well known. When he had given away all his estate in gratuities amongst his friends, one of them asked what he had lest for himself; to which that great man replied, 'Hope.' His natural magnanimity hindered him from prizing what he was certainly possessed of, and turned all his thoughts upon something more valuable that he had in view. I question not but every reader will draw a moral from this story, and apply it to himself without my di-

The old ftory of Pandora's box (which many of the learned believe was formed among the

rection.

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heathens upon the tradition of the fall of man) shews us how deplorable a state they thought the present life, without hope. To set forth the utmost condition of misery, they tell us, that our foresather, according to the pagan theology, had a great vessel presented him by Pandora. Upon his lifting up the lid of it, says the sable, there slew out all the calamities and distempers incident to men, from which, till that time, they had been altogether exempt. Hope, who had been incided in the cup with so much bad company, instead of slying off with the rest, stuck so close to the lid of it, that it was shut down upon her.

I shall make but two reflections upon what I have hitherto said. First, that no kind of life is so happy as that which is full of hope, especially when the hope is well grounded, and when the object of it is of an exalted kind, and in its nature proper to make the person happy who enjoys it. This proposition must be very evident to those who consider how sew are the present enjoyments of the most happy man, and how insufficient to give him an entire satisfac-

tion and acquiescence in them.

. My next observation is this, that a religious life is that which most abounds in a well-grounded hope, and such an one as is fixed on objects that are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason, but by faith. It has at the same time its eye perpetually fixed on that state,

which implies in the very notion of it the most

full and complete happiness.

I have before shewn how the influence of hope in general sweetens life, and makes our prefent condition supportable, if not pleasing; but a religious hope has still greater advantages. It does not only bear up the mind under her sufferings, but makes her rejoice in them, as they may be the instruments of procuring her the great and ultimate end of all her hope.

Religious hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being re-united to her in

a glorious and joyful refurrection.

I shall conclude this essay with those emphatical expressions of a lively hope, which the psalmist made use of in the midst of those dangers and adversities which surrounded him; for the following passage had its present and personal, as well as its future and prophetic sense. I have set the Lord always before me. Because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth. My slesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life. In thy

presence is fulness of joy, at thy right hand there are pleasures for evermore.'

Nº 472. Monday, September 1, 1712.

Solamenque mali—

VIRG. Æn. iii. 660.

This only solace his hard fortune sends. DRYDEN.

I RECEIVED fome time ago a propofal, which had a preface to it, wherein the author difcourfed at large of the innumerable objects of charity in a nation, and admonished the rich, who were afflicted with any diftemper of body, particularly to regard the poor in the fame species of affliction, and confine their tenderness to them, fince it is impossible to assist all who are presented to them. The proposer had been relieved from a malady in his eyes by an opera-tion performed by fir William Read k, and, being a man of condition, had taken a resolution to maintain three poor blind men during their lives, in gratitude for that great bleffing. This misfortune is fo very great and unfrequent, that one would think an establishment for all the poor under it might be easily accomplished,

By Addison, dated, it seems, from Chelsea. See final notes to N° 5, N° 335, and N° 489, on Addison's signatures C, L, I, O.

^{*} See Tat. with notes, Vol. vi. N° 224, p. 60, note, p. 478, et passim.

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with the addition of a very few others to those wealthy who are in the fame calamity. However, the thought of the proposer grose from a very good motive; and the parcelling of ourfelves out, as called to particular acts of beneficence, would be a pretty cement of fociety and virtue. It is the ordinary foundation for men's holding a commerce with each other, and becoming familiar, that they agree in the fame fort of pleasure; and sure it may also be some reason for amity, that they are under one common diffress. If all the rich who are lame in the gout, from a life of eafe, pleafure, and luxury, would help those few who have it without a previous life of pleafure, and add a few of fuch laborious men, who are become lame from unhappy blows, falls, or other accidents of age or fickness; I say, would such gouty perfons administer to the necessities of men difabled like themselves; the consciousness of such a behaviour would be the best julep, cordial, and anodyne, in the feverish, faint, and tormenting viciffitudes of that miserable distemper. The fame may be faid of all other, both bodily and These classes of charity intellectual evils. would certainly bring down bleffings upon an age and people; and if men were not petrified with the love of this world, against all sense of the commerce which ought to be among them, it would not be an unreasonable bill for a poor man in the agony of pain, aggravated by want and poverty, to draw upon a fick alderman after this form:

Mr. BASIL PLENTY.

SIR,

You have the gout and stone, with fixty thousand pounds sterling; I have the gout and stone, not worth one farthing; I shall pray for you, and desire you would pay the bearer twenty shillings for value received from,

Cripplegate, Aug. 29, 1712.

Your humble fervant, LAZARUS HOPEPUL.

The reader's own imagination will fuggest to him the reasonableness of such correspondencies, and diversify them into a thousand forms; but I shall close this, as I began, upon the subject of blindness. The following letter seems to be written by a man of learning, who is returned to his study after a suspense of an ability to do so. The benefit he reports himself to have received, may well claim the hand-somest encomium he can give the operator.

'Mr. SPECTATOR,

RUMINATING lately on your admirable discourses on the Pleasures of the Imagination m, I began to consider to which of our

A benevolent institution in favour of blind people, and Swift's hospital, seem to have originated from this paper, certainly from the principles of humanity stated in it.

m See N° 411, and the ten following numbers.

fenses we are obliged for the greatest and most important share of those pleasures; and I soon concluded that it was to the fight. That is the fovereign of the fenses, and mother of all the arts and sciences, that have refined the rudeness of the uncultivated mind to a politeness that distinguishes the fine spirits from the barbarous gout of the great vulgar and the small. The fight is the obliging benefactress that bestows on us the most transporting fensations that we have from the various and wonderful products of nature. To the fight we owe the amazing difcoveries of the height, magnitude, and motion of the planets; their feveral revolutions about their common centre of light, heat and motion, the fun. The fight travels yet farther to the fixed stars, and furnishes the understanding with folid reasons to prove, that each of them is a fun, moving on its own axis, in the centre of its own vortex or turbillion, and performing the same offices to its dependent planets, that our glorious fun does to this. But the inquiries of the fight will not be stopped here, but make their progress through the immense expanse to the Milky Way, and there divide the blended fires of the galaxy into infinite and different worlds, made up of distinct funs, and their peculiar equipages of planets, till, unable to purue this track any farther, it deputes the imagination to go on to new discoveries, till it fill the unbounded space with endless worlds.

'The fight informs the statuary's chifel with power to give breath to lifeless brass and marble, and the painter's pencil to swell the flat canvas with moving figures actuated by imaginary fouls. Music indeed may plead another original, fince Jubal, by the different falls of his hammer on the anvil, discovered by the ear the first rude music that pleased the antediluvian fathers; but then the fight has not only reduced those wilder sounds into artful order and harmony, but conveys that harmony to the most distant parts of the world without the help of sound. To the fight we owe not only all the discoveries of philosophy, but all the divine imagery of poetry that transports the intelligent reader of Homer, Milton, and Virgil.

As the fight has polished the world, so does it supply us with the most grateful and lasting pleasure. Let love, let friendship, paternal affection, filial piety, and conjugal duty, declare the joys the fight bestows on a meeting after absence. But it would be endless to enumerate all the pleasures and advantages of fight; every one that has it, every hour he makes use of it,

finds them, feels them, enjoys them.

Thus, as our greatest pleasures and knowledge are derived from the sight, so has Providence been more curious in the formation of its seat, the eye, than of the organs of the other senses. That stupendous machine is composed in a wonderful manner of muscles, membranes, and humours. Its motions are admirably directed by the muscles; the perspicuity of the humours transmit the rays of light; the rays

ⁿ Mr. Weaver ascribes the discovery to Phythagoras. See Spect. Vol. v. N° 334.

are regularly refracted by their figure, the black lining of the feelerotes effectually prevents their being confounded by reflexion. It is wonderful indeed to confider how many objects the eye is fitted to take in at once, and fuccessively in an instant, and at the same time, to make a judgment of their position, figure, or colour. It watches against our dangers, guides our steps, and lets in all the visible objects, whose beauty and variety instruct and delight.

The pleasures and advantages of fight being to great, the loss must be very grievous; of which Milton, from experience, gives the most tensible idea, both in the third book of his Paradise Lost, and in his Samson Agonistes.

tifements inamino alti ni theil orte (general

And feel thy fov'reign vital lamp; but thou and Revisit'st not these eyes, that roll in vain to find thy piercing ray, but find no dawn."

And a little after.

Day, or the sweet approach of ev'n or morn,
Or fight of vernal bloom, or summer's rose,
Or flocks or herds, or human face divine;
But cloud instead, and ever-during dark,
Surround me: from the cheerful ways of men
Cut off, and for the book of knowledge fair,
Presented with an universal blank
Of nature's works, to me expung'd and raz'd,
And wisdom at one entrance quite shut out,"

'Again in Samfon Agonistes.

"But chief of all,
O loss of fight! of thee I most complain:

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Blind among enemies! O worse than chains, or one Dungeon, or beggary, or decrepit aged to primil

Light, the prime work of God, to me's extinct, And all her various objects of delight Annull'd-

"——Still as a fool,
In pow'r of others, never in my own,

Scarce half I feem to live, dead more than half: O dark! dark! dark! amid the blaze of noon:

Trrecoverably dark, total eclipse, it harming to has Without all hopes of day, the shariful visiter bus

The enjoyment of fight then being so great a bleffing, and the loss of it so terrible an evil, how excellent and valuable is the skill of that artist which can restore the former, and redress the latter? My frequent perufal of the advertisements in the public newspapers (generally the most agreeable entertainment they afford) has prefented me with many and various benefits of this kind done to my countrymen by that skilful artist Dr. Grant, her majesty's oculist extraordinary, whose happy hand has brought and restored to fight several hundreds in less than four years. Many have received fight by his means who came blind from their mother's womb, as in the famous instance of Jones of Newington . I myself have been cured by him

° See the Gentleman's Magazine for March 1781, p. 196; Tatler with notes, Vol. ii. N° 55, note; and a pamphlet, entitled, A full and true Account of a miraculous Cure of a young Man in Newington, &c. 8vo. 1739, 15 pages. The fubstance of this publication is faithfully given in the Maga-This oftentatious oculift was, it zine above mentioned. feems, originally a cobbler or tinker, afterwards a preacher in a congregation of Baptists. William Jones was not born blind, and was but very little, if at all, benefited by Grant's operation, who appears to have been guilty of great fraud and

of a weakness in my eyes next to blindness, and am ready to believe any thing that is reported of his ability this way; and know that many, who could not purchase his affistance with money, have enjoyed it from his charity no But a lift of particulars would fwell my letter beyond its bounds; what I have faid being fufficient to comfort those who are in the like distress, since they may conceive hopes of being no longer miferable in this kind, while there is yet alive fo able an oculift as Dr. Grant and To guideoft

they strotathed and the Spectator's veiling them feitnevial sldmud ects, freely allowing t

renominating frivolous errors, in oreT

be effeemed persons of uncommon talents ar

Tuesday, September 2

Quid? si quis vultu torvo ferus et pede nudo, gnill Exiguaque toga fimulet textore Catonem; Virtutemne repræsentet, moresque Catonis? . 1189 1901

medt tue Honban Epixikt 12.d

Suppose a man the coarsest gown should weat, No thoes, his forehead rough, his look fevere, some And ape great Cato in his form and drefs: Must he his virtues and his mind express?

TOUTHE SPECTATOR Med nov hope you'll pardon em, for they

I AM now in the country, and emupon what I have read. Your paper comes

downright forgery in his account and advertisements of this to my certain knowledge, he knewstup behnester

By Steele. See final note to No 324 on letter T

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constantly down to me, and it affects me fo much, that I find my thoughts run into your way; and I recommend to you a subject upon which you have not yet touched, and that is, the fatisfaction, fome men feem to take in their imperfections: I think one may call it glorying in their infufficiency. A certain great author is of opinion it is the contrary to envy, though perhaps it may proceed from it. Nothing is fo common as to hear men of this fort, fpeaking of themselves, add to their own merit (as they think) by impairing it, in praising themselves for their defects, freely allowing they commit some few frivolous errors, in order to be efteemed persons of uncommon talents and great qualifications. They are generally professing an injudicious neglect of dancing, fencing, and riding, as also an unjust contempt for travelling, and the modern languages; as for their part, they fay, they never valued or troubled their heads about them. This panegyrical fatire on themselves certainly is worthy of your animadversion. I have known one of these gentlemen think himself obliged to forget the day of an appointment, and fometimes even that you spoke to him; and when you see 'em, they hope you'll pardon 'em, for they have the worst memory in the world. One of 'em started up t'other day in some confusion and said, "Now I think on't, I am to meet Mr. Mortmain the attorney, about some business, but whether it is to-day, or to-morrow, faith, I can't tell." Now, to my certain knowledge, he knew his time to a moment, and was there accordingly. These

forgetful persons have, to heighten their crime, generally the best memories of any people, as I have found out by their remembering fometimes : through inadvertency. Two or three of 'em that I know can fay most of our modern tragedies by heart. I asked a gentleman the other day that is famous for a good carver (at which acquisition he is out of countenance, imagining it may detract from fome of his more effential qualifications) to help me to fomething that was near him; but he excused himself, and blushing told me, "Of all things he could never carve in his life;" though it can be proved upon him that he cuts up, disjoints, and uncases with incomparable dexterity. I would not be understood as if I thought it laudable for a man of quality and fortune to rival the acquisitions of artificers, and endeavour to excel in little handy qualities; no, I argue only against being ashamed at what is really praise-worthy. As these pretences to ingenuity shew themselves several ways, you will often fee a man of this temper ashamed to be clean, and setting up for wit only from negligence in his habit. Now I am upon this head, I cannot help observing also upon a very different folly proceeding from the fame cause. As these above mentioned arise from affecting an equality with men of greater talents, from having the fame faults, there are others that would come at a parallel with those above them, by possessing little advantages which they want. I heard a young man not long ago, who has fense, comfort himself in his ignorance of Greek, Hebrew, and the Orientals: at the

fame time that he published his aversion to those languages, he said that the knowledge of them was rather a diminution than an advancement of a man's character: though at the fame time I know he languishes and repines he is not master of them himself. Whenever I take any of these fine persons thus detracting from what they do not understand, I tell them I will complain to you, and fay I am fure you will not allow it an exception against a thing, that he The contemns it is an ignorant in it.

Mulhing told Migris Sing I things he could never

Your most humble servant, at he cuts up, disjoints, and virentes with

Mr. SPECTATOR, it of Surnot best vilsup

de dextority. I would not be under-I throught it landable for a men of

yound all I AM a man of a very good effate, and am honourably in love. I hope you will allow, when the ultimate purpose is honest, there may be, without trespass against innocence, fome toying by the way. People of condition are perhaps too diftant and formal on those occasions; but however that is, I am to confess to you that I have writ some verses to atone for my offence. You professed authors are a little fevere upon us, who write like gentlemen: but if you are a friend to love, you will infert my poem. You cannot imagine how much fervice it would do me with my fair-one as well as reputation with all my friends, to have fomething of mine in the Spectator. My erime was, that I fnatched a kifs, and my poetical excuse as follows: bas worded deed to

"Belinda, see from yonder flowers
The bee slies loaded to its cell;
Can you perceive what it devours?
Are they impair'd in show or smell?

11.

way of writing called by the judicious " the fa-

So, though I robb'd you of a kiss,
Sweeter than their ambrosial dew;
Why are you angry at my bliss?
Has it at all impoverish'd you?

continued was an inter steel in section of differentiation and

"'Tis by this cunning I contrive,
In spite of your unkind reserve,
To keep my famish'd love alive,
Which you inhumanly would starve."

T' I am, Sir, TARVOA

Your humble fervant,

SIR,

August 23, 1712.

'HAVING a little time upon my hands, I could not think of bestowing it better, than in writing an epistle to the Spectator, which I now do, and am, Sir,

Your humble fervant,

BOB SHORT.

P. S. If you approve of my style, I am likely enough to become your correspondent. I design it for that E e 4

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way of writing called by the judicious "the familiar."

By Steele. See final note to N° 324, on the fignature T.

The following notices were omitted in their proper numerical places, and are printed here, to be inserted in their respective places in the next edition.

In Spect. Vol. vi. N° 306, a letter figned Peter de Quir, from St. John's college, Cambridge, with much local wit and quaintness, was by Mr. Henley, afterwards diftinguished and despised, under the name of Orator Henley,

In N° 405, the opera mentioned was Calypso and Telemachus, by Mr. Hughes; the 'composer' was Mr. Galliard. Duncombe.

ADVERTISE ME N.T.

At Woodford, in Essex, upon Epping-forest, is kept a boarding-school for young gentlewomen, by James Green-wood, author of the Essay towards a Practical English Grammar, &c. See Tatler, N°234, and note on Mr. Green-wood, of which this advertisement is a confirmation. Tat. ed. cr. 8vo. 1786, vol. vi. p. 153, et seqq.

rands, I could not think of bellowing it better, than in writing an epitile it the speciator,

A P. S. If you approve of my finds, I am likely enough to become your correspondent. I define it for that ideline your opinion of it. I define it for that

which I now do, and am, Sir,

HARING a little time mon no

Vous humble forence

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Bases (for freez of) N. 415.
Bases (for freez of) professor in der a soem er profess, in

fines of taile. If day.
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ocheny in a nglated, reflectations on t. N. hars. Valent, and this four, their flory.

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